

THE

# Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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## Ecclesiastical Affairs.

## THE BISHOP OF LONDON'S VISITATION CHARGE.

THE second Quadrennial Visitation of the Bishop of London took place on Friday last in St. Paul's Cathedral. The Charge delivered on that occasion by the right rev. prelate has been published in *extenso* in a supplement to the *John Bull*. It is long, but we have read it through with deepening interest. It differs in tone very widely from what used to be the tone of these periodical Episcopal utterances. There is more of the evangelical spirit running through it than we remember to have been embodied by many of its predecessors. There is local colouring in it, no doubt. It deals almost exclusively with matters lying within the lines of the National Church. It proceeds, as might have been anticipated, upon assumptions on behalf of that Church—nowhere offensively obtruded, however—which no intelligent man outside the pale of the Establishment would tacitly concede. But, regarded as a review of religion within these lines, of the difficulties with which it has to contend, of the conduct which it would be well for it to pursue, and of the special duties which devolve upon the clergy in the presence of these special difficulties and dangers, it strikes as the most admirable visitation charge which has come under our notice for a long course of years. There is something judicial in the impartiality of its survey, and in the counsels which it administers. Within its own area of observation, it is characterised by sobriety, intelligence, learning and piety. It is eminently adapted to the present circumstances of the Church of England. It will be found perhaps somewhat less in harmony with the temper of its several parties. It is definite in its teaching, without being uncharitable in its tone. If any calm representation of the reason of the case could succeed in obviating the disagreeable necessity of applying to mutinous clergymen the Act for the Regulation of Public Worship, the bishop's charge would have that effect. We shall see. Our present opinion is that the sacerdotal spirit of a large section of the clergy has become too rampant in its rush towards Rome, to be recalled to legal proprieties by any Episcopal persuasion, in whatever key of spiritual harmony it may be set.

We cannot undertake to give even an outline of the Dr. Jackson's Visitation Charge. We can-

noteven pretend to that personal knowledge which we might use as a key to the sense, the whole sense, and nothing but the sense, of the bishop's remarks. If there be, which we hope there is not, an esoteric meaning attaching to his words, it will be readily seen that we are not of the initiated. We understand that which he has deliberately written, and which he has delivered *vis à vis* to his clergy under circumstances of special solemnity, to represent the thoughts and sentiments which hold possession of his mind, and we interpret the language he has used as exhibiting the best photograph of them to the inhabitants of his diocese, whether clerical or lay, within the reach of his powers of utterance. If we are not wrong in this respect, we can hardly be wrong in saying that the Bishop of London purposely discourages what we may call the sacramental doctrine and the sacerdotal spirit. "Nothing can be more natural or reasonable," he says, "than that one who is asking himself in perplexed earnestness what must I do to be saved? or one entangled in the sophistry of scepticism; or one in doubt about the meaning or truth of some statement of doctrine; or one endeavouring to break off successfully some sinful habit; should betake himself for assistance to him to whom has been committed the cure of the soul, and who presumably should be qualified by study, experience, and acquired spiritual insight, to assist him. And yet, from this tendency—itself to be recognised and encouraged—there is great danger that a system may be developed which, more perhaps than anything else, would maim and shackle the freedom of the Gospel message, obscure the doctrine, and alter the whole character of our Church. The bishop tells his clergy to decline being, in the technical sense, the directors of the consciences of their flocks; to point out to them that we cannot fight our spiritual battles with another's hand; to encourage, in short, "a manly religion which walks upright before God, instead of a feeble, however sincere and humble, piety, entangled in countless scruples, and guarded by vicarious conscience." These sentences, and we could add a great many others to them culled from different parts of the bishop's charge, appear to us to cut right across the lines of sacerdotalism, and to indicate the bishop's conviction that the soul of man, in its intercourse with God, should be taught and encouraged to avail itself of the right, secured to it by the work of Jesus Christ, of coming directly and without priestly intervention into the presence of the Most High, to appropriate to itself any or all of the spiritual gifts and privileges offered to those who are qualified by faith to receive them.

The right rev. prelate utterly condemns sacramental confession, and shows it to be not only opposed to the teaching of the Word of God, but of that also of the Church of England. He spends a considerable breadth of his charge upon this question. Referring to the reasons advanced in support of auricular confession by those who adopt it, he asks, "Is this the spirit or teaching of the Gospel? Is it not rather its great and blessed characteristic to render needless such human mediation, and to bring the soul, reconciled to God by the blood of Christ, into close filial relationship to our Heavenly Father, through our 'one Divine though Human Mediator.' The law, with its priesthood and sacrifices, was abrogated; the veil was rent; and 'the way into the Holiest of

all was made manifest.' . . . Nor is there one passage in the New Testament—not even the commission to bind and loose—which interposes a human confessor or pardoner between the penitent and his God."

The foregoing quotations appear to us to constitute the true groundwork of the Episcopal charge. The theme is carried through several variations intended to represent the peculiar dangers to which the Church in the present day is exposed. Infidelity, for example, on the one hand, exaggerated religious excitement on the other; aestheticism here, priestism there. The bishop moves through the midst of these aspects of peril to the religious life, and especially to Church life, throwing upon them as he passes the light of revealed truth. His work cannot but be useful in its tendency and result. But, as we have already intimated, some apprehension may be reasonably felt that it has come too late. The poison is in the blood.

## MR. OSBORNE MORGAN'S BURIAL BILL.

WE should hardly have thought of returning to this subject, although it seems to be still engaging the attention of Church Diocesan Conferences, but for the receipt of the following letter, which we need not have thus prominently noticed, only that it suggests one or two further remarks of a practical character:—

Sirs,—In the editorial note to a letter on this subject in your last, you ask, "Why should Mr. Osborne Morgan's plan be so great a clerical grievance in England, when the same plan, as an Act of Parliament, works so smoothly, and without any clerical complaints, in Ireland?" Permit me therefore to explain that the Irish Burial Law, which you speak of as "the same plan as Mr. Morgan's," is very different indeed. That Act (31 & 32 Victoria, c. 103) recognises only the "priests or ministers of the religious denomination to which the deceased, at the time of his death, belonged." Mr. Morgan's bill recognises "any person or persons, invited or authorised, conducting a service, or taking part in any religious acts," and burials may be "with or without a religious service."

There are also important provisions in the Irish system preventing the collision of funerals and other services; but the above is sufficient to show how essentially different the two measures are. The question is a "lay" quite as much as a "clerical" one.

I am, yours obediently,

Torquay, Nov. 1.

W. H. KITSON.

What we meant is that the two plans are, in their cardinal features, the same; both recognising the right of services in the parish churchyard, conducted by other than the State-recognised clergyman in connection with the burial of Nonconformists. This is the all-important principle against which the Anglican clergy almost unanimously protest. No doubt Mr. Morgan's bill goes a step further than the Irish Act in permitting funeral services by persons who are not "priests or ministers of the religious denomination to which the deceased at the time of his death belonged," but "the important provisions in the Irish system for preventing the collision of funerals and other services" are expressly provided for in the second clause of Mr. Morgan's bill—as our correspondent, who seems very well versed in the subject, must know. It is further to be observed that since the Irish bill was passed, the State Church of that country has been abolished. But neither before nor since that memorable event has it been found that the carrying out of the Act of 1868—which still remains in force—has caused any trouble to the clergy or the laity.

Our correspondent makes much of the difference between the two plans, without however indicating that he accepts the one any more than the other. We will, therefore, refresh his memory with a little bit of Parliamentary history. Some years ago, during Mr. Gladstone's administration, Mr. Morgan's bill having been carried on the second reading by a large majority in the House of Commons, it

was referred to a select committee, which inserted a number of very stringent safeguards—more restrictive than those contained in the Irish Act. These amendments, for the sake of settling a very bitter controversy, were reluctantly accepted by Mr. Morgan and his friends. What was the result of their concessions? It is on record that the progress of the measure was just as strenuously resisted as before by those who professed to represent the clergy, though a large majority of the House of Commons was in its favour. They prevented its passing by stretching the forms of the House to the utmost, and the promoters of the bill found that they had made concessions in vain.

Mr. Kitson says that the question is a "lay" quite as much as a "clerical" one. This is a very bold assertion. All the leading secular papers, with the *Times* at their head, to say nothing of the House of Commons itself, have been all along opposed to the retention of the churchyard monopoly; and we should imagine that, if it were not for the clergy, nine-tenths of the laity in the rural districts would be only too pleased that the inhabitants of a common parish should be interred in the same burial-ground according to the rites they severally approved. Is it the laity that have clamoured for the integrity of "our consecrated churchyards"? Was it the laity that insisted on carrying sectarian distinctions to the grave by insisting upon having one chapel in every cemetery for the Church of England, and a separate one for all other religious bodies?

But the essential point in reference to this question is this—Would the Anglican clergy now accept a bill framed on the model of the Irish Act? The recent clerical declarations of "no surrender" are a sufficient answer. They have rejected Mr. Morgan's proposed settlement *in toto*. But if they would not accept such a measure, or any bill recognising its leading principle, Mr. Kitson's criticism is entirely irrelevant to the main issue.

The effect of the recent clerical demonstrations against any concession on the burial question could hardly be better illustrated than by the decision of Mr. Knatchbull-Hugessen, who has lately held aloof, heartily to support Mr. Morgan's bill in future. In this and other cases we see how the bigotry of the clergy is influencing the lay mind, and gradually preparing the public to accept as inevitable that disestablishment policy which can alone put an end to sectarian intolerance and supremacy. Such resolutions as have been recently passed by Church diocesan conferences are the best possible aid to the cause of the Liberation Society.

#### ECOLESIASTICAL NOTES.

In the old Church-rate times and in some proceedings relating to Easter dues—especially those in the Preston case—it was rather often found to be difficult to obtain a judgment in favour of the rate. When the law was examined it was found that the plaintiff had not always, or even generally, quite such a clear case as he had imagined himself to have. At last it came to be said that it was almost impossible to levy a legal Church-rate. It is now a question whether the Halifax vicar's rate can, at least under certain circumstances, be enforced. Last Tuesday two persons, Mr. Samuel Lomas and Mr. Edwin Robinson, both of Siddal, Halifax, brought actions in the county court against a bailiff for damages sustained by the bailiff seizing certain property for the payment of the rate. The question was argued at great length before the County Court judge, reliance being placed by the plaintiff upon a certain section of the local Act authorising the rates, which the bailiff was said to have violated. It was argued that there was a wrongful proceeding, that damage had been sustained in consequence, and therefore that the satisfaction asked for should be given. The County Court judge decided against the plaintiff, but at the same time, granted a case for the Superior Court. This is as it should be, and it may provoke a question from the vicar as to whether it is worth his while to enforce rates at such an expense. This, however, is not our business, but it is our business to express some admiration of the sturdiness of our Halifax friends.

The evening following these proceedings a crowded meeting was held in the Mechanics' Hall, of Halifax, to form an "Anti-Vicar's Rate Union," for the purpose of obtaining the unconditional repeal of the Vicar's Rate Act. The meeting was a spirited one; the speaking was able and to the point; and the proceedings did not end with mere speaking. It was resolved to form a fund of 1,000*l.* for the

purpose of indemnifying any poor man who might suffer the spoiling of his goods for this abominable rate. It was announced that 700*l.* had already and at once been subscribed, and it was thought that 10,000*l.* might as easily be obtained as 1,000*l.* Of this new organisation the *Halifax Courier* writes quoting it as a proof that "there is no change in the temper and purpose of those who are bent on the abrogation of the rate, and that it will never rest till it has obtained its end." The Halifax Nonconformists must be different from other Nonconformists if they do.

The alarm of the bishops and clergy respecting the burials question is increasing. They are now anxious above everything to do something in order to stave off the demand for religious equality. Mr. Raikes last week spoke, probably, the sentiments of most Tory Churchmen in the House of Commons when he said, with the Dean of Chester, to the diocesan conference, "Be wise in time," and suggested the old and useless compromise of cemeteries for Nonconformists. Anything rather than that the Dissenting dead should sleep unblest by the Church Service side by side with dead Churchmen! Mr. Raikes, seeing his way to such a settlement, comforted the Churchmen around him. He told them that they must be careful not to under-rate a substantial grievance, but to meet it in a fair spirit, and then if they respected also their "own rights," they would settle the question. The tone, if not the direction, of this speech was significant, but far more was that of Mr. Knatchbull-Hugessen at Deal. Mr. Hugessen has hitherto been an impenetrable Whig in regard to this question—almost the last of the Whigs in giving way. He has seen his folly; has candidly confessed it, and has promised to vote right in future. Having thus converted the last of the Whigs, there can be no doubt of the final and satisfactory settlement of this question.

We have referred to the anxiety of the clergy upon this subject. The *John Bull* gives expression to the same feeling. It tells Churchmen to "act as well as talk"; it scolds the Tory absentees of last session; it says, in the imperative mood, that Government must be approached and asked to settle the matter, and then suggests as follows:—

As Mr. Gorst well pointed out at a recent meeting of the National Society, it is a great mistake to suppose that because an Administration friendly to the Church is in office, Churchmen may rest on their oars. No Government willingly moves; and unless Church influence is brought to bear, Church interests will undoubtedly suffer. We think that the time has come when a representative meeting should, before the next session opens, be held in London, in which Churchmen should take united action on the matter, and while showing all possible charity and goodwill to Nonconformists in death as in life, decline to admit claims which can only have their logical conclusion in the use of churches as well as churchyards.

Well, we once resolved to attend a very small meeting, at St. James's Hall, where the Archbishop of Canterbury was in the chair with bishops and deans surrounding him, at which "the Church" protested against the abolition of Church-rates. After that melancholy failure came the end. It only needs a meeting of lay Churchmen on the Burials question, in St. James's Hall, to bring about a like end in respect of the Burial Law.

There is generally a great deal of disagreeable matter in the daily newspapers in the way of intelligence and matter that naturally excites pain and disgust. It is, therefore, with an unpleasant sensation that we have read the "Curse and Curses" of the Roman Catholic Church, as they have been printed in the correspondence column of the *Times*. Mr. Mackenzie brought out the first curse in reply to an assertion of Sir George Bowyer that "The Church never curses." Another Curse has followed, and it is quite possible that there may be a new one printed every day. The Roman Catholic Church need not be anxious to wriggle out of them, while the Established Protestant Church of this country keeps its Canons, its Communion Service, and its Athanasian Creed.

We have lit upon a curious narrative which may be instructive to our readers. We give it as it is told:—

Along with this incident I may relate another which reached me to-day from Sussex. At Fishergate, between Shoreham and Brighton, there resides a venerable Nonconformist minister, the Rev. John Taylor, grey-headed, and over seventy years of age. To this gentleman there came the other day a message from the local justices with a warrant calling upon him to serve as parish constable, and presenting to him the constable's staff and handcuffs. This disgraceful warrant was signed by two magistrates, one of them a clergyman of the Church of England, the Rev. John Goring, of Wiston. Mr. Taylor refused to be the recipient of the staff and handcuffs, and the messenger left them with the warrant at the foot of the steps leading to the minister's house, where they are still lying. The clergyman, Mr. Goring, has made use of an obsolete law to offer an insult to a brother clergyman, who belongs to another

section of the Christian Church. Your readers will probably find some difficulty in believing this story; but it is no less a matter of fact than the Owstone Ferry tombstone scandal. There is, however, one consoling thought. The insult to the aged minister of one of the Free Churches must recoil on the bench, and especially on the clerical magistrate who signed the warrant, and if the Steyning justices attempt to enforce this order against a respected resident, who has been for many years a faithful pastor of a church situated in their petty sessional division, their attempt will unquestionably be met with derision and scorn. It might have been deemed a capital joke in the days when George the Third was King to make an old Nonconformist minister a parish constable; but the time for this is gone by. The Rev. John Goring, of Wiston, has simply done his little best to put another nail in the coffin of the English Establishment. I may add that the young Nonconformist minister at the fashionable watering-place of Bournemouth, an M.A. of London University, and a man distinguished alike for scholarship and piety, has just been served with a warrant constituting him the local collector of taxes.

Now, here are two clergymen—nay "gentlemen"—using their civil office with the apparently wanton purpose of degrading a Nonconformist minister. Of course, the Nonconformist minister will not accept his degradation—come what may of the refusal. Clergymen have not been ashamed to put the law into force for the collection of tithes, fees, and dues, and it is only appropriate that they should take upon themselves the office of tax-collectors and constables. A correspondent tells us that he saw the staff and handcuffs and part of a warrant, himself, at Shoreham. As there are two cases of this kind, it may be suggested that, while the Admiralty wished to re-fetter the slave, the Home Office is apparently anxious to emulate its sister department in its offensiveness.

We report this week the masterly addresses given by Messrs. Dale and Rogers at the Liverpool disestablishment meeting. It cannot be necessary for us to further call attention to them. We are glad to know that the addresses given at Bradford have been reprinted for popular circulation, and that the same course will be taken in respect to those that are to follow.

#### THE DISESTABLISHMENT MOVEMENT.

##### MEETING AT LIVERPOOL.

On the evening of Tuesday, October 26, a large public meeting was held in Hope Hall, Liverpool, to hear addresses from Mr. Dale, M.A., of Birmingham, and the Rev. J. G. Rogers, B.A., of London, on the disestablishment question. Admission was by ticket, and the hall was crowded. It will be seen that there was a good deal of interruption at the beginning, but one or two of the worst disturbers having been ejected, the proceedings were afterwards conducted in comparative quiet. Mr. W. S. Caine occupied the chair, and the platform was occupied by many ministers of the town and neighbourhood and by conspicuous laymen of the Liberal party.

The CHAIRMAN, who was received with loud cheers, commenced by saying that the meeting that evening was a sign of progress that had never been marked in Liverpool before in connection with the objects of the Liberation Society. They were assembled on that occasion to advocate the disestablishment of the Church of England. (Loud cheers and hooting.) It was an additional mark of the progress the disestablishment movement was making in Liverpool that for the first time the opponents of the movement were present. (Cheers.) As chairman of that meeting he welcomed them most heartily. He did not hesitate to say that in the Church of England there was as great an average of earnest, useful, and faithful Christians as there was in any other denomination—(Hear, hear)—and that the ministers of that Church were as devoted, earnest, and intelligent as the average of ministers of any other denomination. (Hear, hear.) He was prepared to admit that in Liverpool the earnest and faithful labours of Church of England clergymen deserved the highest respect and esteem of every other denomination. Those who advocated Disestablishment were not the foes of the Church of England, or of any denomination; all they wished was to secure practical religious equality—(cheers)—and to deliver a body of earnest and useful Christians from the trammels that hindered them in their Christian work. (Cheers.) When he read a recent article in the *Liverpool Courier* he was reminded of a Conservative farmer who lived near Ormskirk. Three or four years ago that farmer had a pear-tree in his garden, and around it was an iron ring. As the tree grew, the ring became embedded in the bark, and when the farmer's attention was called to it, and told that the tree was strong and able to stand alone, and that he ought to remove that which

hindered its growth, he replied, "I had pears last year and the year before, and as there is plenty of blossom this year I don't intend to remove it"; and the ring was there still, he being a Conservative. (Cheers and laughter.) That was an apt illustration of the Church of England. They wished to remove the band of Establishment of State control, which they believed was hindering the increased usefulness of the large body of Christians composing the Church of England. Having stated the objects of the Liberation Society, he remarked that he did not hesitate to say that the facts brought out by the disestablishment of the Church in Ireland amply justified the Liberationists in asking that that principle should be extended to England. (Cheers.) There were facts which would incontrovertibly prove that the Church in Ireland was better in every way, and did more good to the people of Ireland as a disestablished Church than ever it did before it was disestablished. Our colonies had gone ahead of us in this matter, and voluntarism flourished in the colonies to a far greater extent than it did in England. In the United States there had never been a State Church, and he did not hesitate to say that religion was better maintained in America than in any other civilised country. (Cheers.)

Mr. R. W. DALE proceeded to deliver his address. His rising was received with applause, mingled with hootings and cat-calls. He said that ecclesiastical controversy was apt to create bad blood. (Interruption, and cries of "Turn him out!")

The CHAIRMAN: If you will leave these gentlemen alone they will get tired of their own voices quite as soon as we shall. (Applause.)

Mr. DALE went on to say that when he was interrupted in those not very articulate sounds he was saying that ecclesiastical controversy was apt to create bad blood. (Whistling.) In what he had to say that night there ought to be no sign of that spirit of acrid sectarianism which, according to the *Courier* of that morning, characterised the speeches of political Dissenters, and indicated that they had lost hope concerning the success of their cause. He was a Nonconformist—(applause and interruption)—and had not come there to criticise the Book of Common Prayer or impeach the authority of the bishops, much less was it any part of his intention to disparage the personal character or the ministerial labours of zealous clergymen of the English Church. (Cheers.) He trusted there was a considerable number of Churchmen in that meeting, who were prepared to listen kindly and patiently to what they had to say; and, no matter whether they were high Ritualists or low Evangelicals, nothing that he proposed to say need provoke any bitterness or prevent them from being good friends. (Cheers.) With the exception of any Broad Churchman who might happen to be in that meeting, he hoped he should carry with him the convictions of every intelligent Churchman. ("No, you won't," laughter and interruption.) His purpose in coming there was simply to inquire whether the present arrangements for the conduct of ecclesiastical affairs in this country were expedient for the Church itself, and expedient for the nation as a whole. (Interruption.) Mr. Dale went on to say that there was a time when the whole English people were of one religious faith; but it was plain that that time had long since gone by. Nonconformists existed in large numbers in every part of the country; and his contention was, however reasonable it might have been for Parliament—which represented the whole of the English people—to administer the affairs of the English Church when the whole people were of one faith, it had ceased to be reasonable now, inasmuch as a large portion of the English people were separated in opinion from the National Church. (Interruption.)

Proceeding to illustrate this view, Mr. Dale was met with cries of "Go back to Birmingham; we don't want you in Liverpool," and a disturbance took place at the end of the gallery to the right of the chairman. Cries were made to eject the disturbers. A rotten egg was thrown from the gallery at the chairman, and it struck him on the coat. He divested himself of the garment, and donned his overcoat, the disturbance in the gallery still continuing. The chairman said, "Perhaps some friends at the door will fetch an officer." Superintendent Dawson appeared, accompanied by a constable, and asking, "Is it by your orders I turn him out?" the chairman replied, "Yes." One of the disturbers was then removed. On order being restored,

The CHAIRMAN said: I think you will bear me out, we have been sufficiently patient with these persons. If any other person disturbs this meeting, I shall give him in charge myself, and appear against him at the police-court to-morrow morning. (Great cheering.)

Mr. DALE proceeded with his address, illustrating the point that when a clergyman of the Church of England commenced his ministerial work he found himself surrounded by a very elaborate and complicated system of law:—

He gets to his parish—perhaps it is a parish whose boundaries were determined, no man knows when, but perhaps it is a modern parish, and if so its boundaries were determined for him by Act of Parliament. If he discovers that his work is more than he can fairly accomplish, and desires to divide the parish, he has to divide it under the provisions of an Act of Parliament. If he discovers that his house is out of repair, or unsuitable, or not worth repair, Acts of Parliament have determined how he shall raise the necessary loan for that purpose, and an Act of Parliament even descends to the minute detail of providing that he shall insure it against fire. (Loud applause.) He is not yet done

with law. (Laughter.) Part of his income is perhaps derived from tithes, and no less than seven Acts of Parliament have been passed during the present reign which are amongst the principal Acts that determine questions relating to tithes. He may have a glebe, and he may desire to lease it. If he does, still Acts of Parliament determine the conditions of his lease. (Applause.) Now I might go on to illustrate this point at great length, but what I have said may perhaps be sufficient. Some one may say, "All these are questions of property, and questions of property must be determined by public law." No doubt, but there is this peculiarity about his case—he is dealt with by special legislation. (Applause.) If I have a piece of land—and I wish I had—(laughter)—and wanted to lease it, I should lease it under the provisions of laws that apply to every other class of the community, and not to Nonconformist ministers merely. (Hear hear.) There is no special legislation relating to the property of cotton spinners, cotton manufacturers, or cotton brokers, but there is special legislation touching the clergyman and his property at every point. Very properly, because he occupies a unique position and his property has a unique character. But it is not only the question of property he finds the law has determined for him. Then he goes to church on Sunday morning, he discovers that the law has determined what prayers he shall offer and what lessons he shall read. Not long ago, an Act of Parliament was passed giving a new discretion to clergymen in relation to the prayers they might read in the public services for the Church. (Applause.) When he administers the Holy Communion, he finds that the prayers he has to offer at that service form part of a schedule of an Act of Parliament; when he baptizes children Parliament requires him to give thanks that the child is regenerate in baptism; when he marries any of the members of his flock Parliament has determined what prayers he shall offer on their marriage; when he buries, Parliament regulates what prayers he shall offer over the dead. In all his ministerial acts, and especially in the most solemn of them, he finds that his course is most exactly defined by Parliament. Now, sir, there may be difference of opinion in this meeting with regard to what is the best form of ecclesiastical government. One man may believe in Congregationalism, and think that it is well that every congregation of Christian people should have the control of its own affairs; another man may believe in Presbyterianism, and may think it desirable that separate congregations should be under the control of Synod or Conference; another man may believe in Episcopalianism, and think that the institution of bishops is in harmony with apostolic precedent and for the good of the Catholic Church. But what I wish to call your attention to is this, that the Church of England is not Congregational; it is not Presbyterian; and in no proper sense is it Episcopalian, for it is not governed by its bishops and by a Convocation—it is governed by a political assembly. (Loud applause.) Now, I think, that Parliament, as at present constituted, is an unsuitable body to be entrusted with the administration of the affairs of the English Church. (Hear, hear.) You know that the Wesleyan Conference is a supreme authority over all the ecclesiastical affairs of Wesleyanism. Now suppose, at the Conference, you admit to the Legal Hundred Cardinal Manning, and five or six Romish priests, and Dr. Tyndall, and Mr. Huxley, and Dr. Wordsworth, the bishop of Lincoln—(laughter)—who would not allow the title of reverend to be inscribed on the tomb of a Wesleyan minister. I think you would all of you think that the Wesleyans must have gone mad to admit such a heterogeneous class of persons into a supreme assembly that had the conduct of all its affairs, and that such a step was utterly to ruin the prospects of Wesleyanism. (Applause.) Now I say, Sir, that the Church of England is in a similar peril from the constitution of Parliament. The Church of England is a Christian Church; its affairs are administered by a Parliament in which Jews are permitted to sit. The Church of England, in the Athanasian Creed, menaces those who reject the Trinitarian doctrine with eternal destruction; its affairs are administered by a Parliament in which Unitarians are permitted to sit. The Church of England claims to be an Episcopalian Church; its affairs are administered by a Parliament in which Presbyterians are allowed to sit. The Church of England, in its public office, is supposed to object to teach the doctrine of baptismal regeneration; its affairs are administered by a Parliament in which Baptists are permitted to sit, who do not believe in the baptism of infants at all. (Loud applause.) The Church of England, in one of its Articles, describes the Romish doctrine concerning purgatory, pardons, and invocations of saints as a vain thing, vainly invented; and yet in the supreme assembly that has the control of its affairs, Roman Catholics are permitted to sit. Now, sir, to have entrusted the administration of the affairs of the Church of England to a Parliament when the whole nation was practically of one faith might have been free from the kind of objection we can urge against that arrangement now. But now the arrangement is an anachronism. (Cheers.) What claim have members who sit in the Houses of Parliament to be entrusted—not Church of England men—with the administration of the affairs of your Church? There are many of them who hate the doctrines that you believe; there are many of them who object to your polity; there are still more who are altogether indifferent to the spiritual interests of your Church. And our contention is that your Church would be safer in the hands of those who love her—(cheers)—than in the hands of those who regard her either with indifference or hostility. (Renewed cheers.)

There was another aspect of this subject which deserved notice. He believed that since the beginning of the present reign there had been at least 200 Acts of Parliament regulating the affairs of the English Church. (Cheers.) They knew that many great questions were postponed year after year because Parliament had not time to discuss them. He thought, therefore, that the Legislature having to discuss the vast and complicated affairs of that great empire, it was unreasonable to ask it to discuss questions relating to the boundaries of arch-deaconries and rural deaneries. (Applause.) Why, the Act which determined whether a poor woman shall pay a shilling or eightpence or nothing; at all for the baptism of her child immediately pre-

ceded the Act appropriating millions of money to the public service. If in 1874 the time which was given to the Public Worship Bill had been given to the question of merchant shipping, they might have had a complete measure passed on that subject last year. (Loud cheers.) He thought, therefore, the interest of the nation required that Parliament should be liberated from the responsibility of administering the ecclesiastical business of the Church of England. (Applause.) He also thought that the Church of England ought to have the power, if desired, of modifying its articles and formularies. Not that the great truths of the Gospel required modification. Using an illustration of M. Remusat in a different sense, he would say, "Those enduring truths of the Christian faith are like family jewels—jewels which are handed down from one generation to another. In one age they may be set in a coronet, and in another age in a necklace, and in another they may glitter in the hilt of a sword. The setting varies from time to time, but the jewels remain untouched." But to perpetuate the human framework, by which theological ideas were surrounded, was a different thing altogether from preserving the jewels themselves. If the Church were free she would be able to define afresh in what sense it held its articles and what meaning was attached to its offices. Any revision of either by Parliament was out of the question. There was another evil. There had been an amazing increase and a great readjustment of the population. But the parishes were the same, so that in some parts of the country there were churches without people to attend them; in others there were masses of the population without church accommodation. This anomaly could not be redressed because the Church had no representative body of its own, but was governed by Parliament. (Cheers.) In the recent House of Commons Committee relative to the facilities for public worship a solicitor, a Churchman gave evidence to the effect—"I never could understand why, because a man is a member of the Church of England, which, no doubt is a great advantage, he should be more fettered than Roman Catholics and Dissenters, or why Church of England people shall not be able to build churches wherever they please, and to worship God wherever they please, without regard to rites and ceremonies, provided that there is a sufficient population." Now, he thought that was a very reasonable plea, but then the difficulty was that these gentlemen were unwilling to pay the price. (Laughter and cheers.) Dissenters and Roman Catholics had not entrusted the control of their affairs to the House of Commons, and therefore they were free to build churches wherever they please; and until Church of England men were willing to pay the same price for freedom as Nonconformists paid, the freedom they desired was not likely to be theirs. (Great cheering.) Mr. Dale concluded by saying—

The ecclesiastical establishment of this country is associated with all that is most sacred and most pathetic, not so much so of earthly love, but of the hopes of a glorious immortality; it is consecrated and ennobled by the holiness of saints and the staid dignity of illustrious bishops who lie entombed in our national cathedrals, and by the zeal and labours of a faithful clergy, who have monuments nobler than those of marble in the hearts of those they have blessed. (Cheers.) But we, gentlemen, have inherited other traditions, traditions of the sufferings of men whom we revere, who for the crime of Nonconformity endured fine, imprisonment, and exile for two centuries, and there has been in the country an incessant struggle to repeal disabilities imposed upon us in the interests of the ecclesiastical establishment. In that struggle the bishops and the clergy of the Church of England, good and noble as many of them have been, have rarely stretched out to us a helping hand, but, on the contrary, they have been the most strenuous defenders of the injustices against which we have protested. Within the memory of living men we have been excluded from some of the common rights of Englishmen. We were excluded from the municipal corporations. We were excluded from the national universities. When our children on their marriage morning desired to exchange pledges of love and trust in the obscure sanctuaries in which their fathers worshipped, and there to invoke the blessing of Almighty God, they were forbidden to do so, and compelled to resort to the altars they had conscientiously forsaken. (Hear, hear.) And next, from this political institution, when we carry our dead to the parochial dead-yard, it is forbidden us to commit their remains to the dust with words of love and sorrow that our hearts were hungering to utter. They seemed to think that they had reached the last element of Christian charity when, if he objected to the services and ministers of the Church, they permitted us to bury our dead as they would a dog. (Hear, hear, and applause.) And there are parts of England now where the evil spirit that inspired evil laws now removed from our Statute Book is as malignant as it ever was in the most evil times. There are parts of England where to be a Nonconformist was to be ruined. (Hear, hear.) Great landowners seemed to have resolved to stamp out Dissent by refusing to let their farms to Dissenters. (A voice: "Prove that assertion.") Another voice: ("Lord Darnley.") I admit, ladies and gentlemen, that we ought not to retain a bitter remembrance of the wrongs inflicted on our fathers, and we ought to bear with patience and courage the wrongs inflicted on us. But you cannot expect us to think gently or to speak gently of the political institution that is the cause of the injustice which both we and our fathers have suffered. And whether you expect it or not, let me tell you that while we shall still continue to honour and honour from our very hearts the personal excellence of Churchmen, we intend to give England no rest until her laws and institutions recognise the principles of perfect religious equality. (Loud applause.)

The Rev. J. G. ROGERS, who was warmly received, said his object on that occasion was to point out that the Established Church of this

country had distinctly failed as a Protestant Church for the maintenance of Protestant principles in this nation. (Applause.) Though a Protestant himself he asked for nothing he would not grant to his Roman Catholic fellow-subjects. So long as they asked for liberty he would support them; when they asked for special immunities, he would not allow them to have it. (Cheers.) The Established Church was said to be the bulwark of Protestantism, and the appeal was made, "Woodman, spare that tree!" But he could not "spare that tree," because under it the fruits of Sacramentalism and the fruits of Ritualism were finding a shelter, and there these noxious weeds were springing and growing up. (Applause.) Bulwark of Protestantism! Let them examine it—

In a purely Protestant Establishment I expect to find perfect liberalism, but here I find one catechism, three creeds, and thirty-nine articles—(laughter)—perpetuated by Parliament, with other acts besides. In a Protestant institution I do not expect to find priests. In a Protestant institution I do not expect to find masses. (Applause.) In a Protestant church I do not expect to find the confessional or the elaborate vestments, and all the paraphernalia with which the mass is encircled. (Applause.) Now, whether these things are right or wrong in the English Church, I do find priests in the Prayer-book, and I do find, too, in a great number of churches just those outward signs of Romish doctrine and practice. (Applause.) What is more, there is a great party in the Church which make it its business and glory to defile the graves of our great reformers, and to proclaim the Reformation itself, not only as a blunder, but as a positive crime. This is the party that expressly avows its intention, as far as it can, to undo the work of the Reformation. Let it be clearly understood, in order to clearly apprehend the question, that it is not the Ritualistic party that talk in this style. There is a large body in the Church of England which is fond of pointing the finger of scorn at Puritans. No name seems so obnoxious or objectionable as Puritan. What a melancholy thing that the prejudice of the world should grow up around particular names, some of the grandest and most glorious history records. (Applause.) Puritans are supposed to be somewhat strict and ascetic; but have you ever thought what their glories were—the glories of those men at whom High-Churchmen in all ages thought fit to point the finger of scorn and brand as Puritans. They were men who did not despair of liberty when it seemed as though liberty was to be trampled on and brought under the iron heels of triumphant soldiers. They were men who testified to freedom and righteousness in prisons and on the scaffold—men who rotted in dungeons, and who were brought to the stake, and yet some of whom, even in the agonies of death, loved their country and Protestantism so well that they believed there was a Protestant Queen upon the throne, and they cried, "God save Queen Elizabeth!" (Loud applause.) They were the men who left their impress broad and deep upon our liberty, and upon our political institutions. (Loud applause.) Gentlemen, I say it without fear or hesitation to-night, that if we have a true Protestantism in this country at all we owe it to the spirit of our great Puritan fathers. (Applause.) And yet, forsooth! they are pointed at with scorn by young curates—(laughter)—got up in the most elaborate style of High-Church millinery—(renewed laughter)—who think it is the greatest possible censure they can cast upon the brethren of their own Church to say that they are Puritans. (Applause.) How is all this? How is it there should be this idea of Puritanism, and that existing in the Church called Protestant, Puritanism being the very essence of Protestantism. (Hear, hear.) How is it we have so many men imbued with the spirit of priestism, and teaching the efficacy of the sacraments in the Church to-day? How is it? Is it some phenomenon of yesterday suddenly developing? Surely not. The reason is that this Establishment of which I am speaking was the creation, not of the Protestant convictions of the people of this country, but was the creation of kings and statesmen who fashioned and shaped it according to their own fancy—whose prentice hand is manifest in every part of its arrangements to-day—an Erastian institution in which the great point was to make the State supreme; and if possible so to accommodate all parties, so to trim every little angle that might be obnoxious to anyone, that everyone should be ready to say that it was his own Church, and after all that it is not the Church of any other. (Laughter and applause.)

There must be some radical change in the constitution of that Establishment before it could ever be the bulwark of Protestantism. Where did the converts to Rome come from? Not from Nonconformists, but from the Church of England? But now these perversions had ceased, and why?

With Romish doctrine from the pulpit, Romish symbols on the altar, Romish processions in the aisles, they had not to go over to Rome when in this convenient and pleasing manner Romanism had been brought to them; and, again, now, I do not know for what reason—perhaps men are a little troubled as to the probable operation of the Public Worship Regulation Act, though they must have very weak nerves if they are uneasy about it—just now, I say, a stream of converts seems to have set in again; but there is none taken from us, who do not need and do not ask any definition of our creed by our State or any protection of our orthodoxy by Parliament—there is none taken from the free churches of this country—they are taken from that Church whose clergy prefer to be the defenders of our Protestant faith, and who are pointed to again and again as the bulwark of Protestantism. Cheers.

Had the archbishops and bishops attempted to put down Ritualism? Did not the Bishop of Peterborough confess that the administration of the law had been passing out of the paralysed hands of those in legitimate authority into the hands of associations, and one of these associations the bishop himself christened a short time ago the Joint-stock Persecution Association (Limited). But the Establishment itself was one great joint-stock persecution company, unlimited. However, the Association had been trying to do the work, and

the bishops did not like it, and they determined they would take it in hand themselves, and they called in Parliament to help them. The result was the Public Worship Act. Some had said at the time that the whole thing was the grossest farce. Were they not correct? They had had an episcopal manifesto signed by all but two of the bishops, which was a wonderful compilation of shilly-shally—

To the Ritualist it said, "You must take care. The clergy and the laity must not be alienated in this country. Don't go too far; remember that the eyes of the laity are upon you, and above all things, it is essential to maintain perfect unity between you and them, and there have been things which have been very unpleasant which ought not to occur again." (Laughter.) To the Evangelicals it said, "Yes, you see what we have said to them, but you must be quiet. (Laughter.) You must not press the thing too far, and be too extreme." The fact is, what it meant in reality was this, "Keep the peace; let the nation see your outward uniformity, whatever there is of internal dissension. Let there be nothing which shall break up the Establishment. For the Establishment we must sacrifice private fancies, private inclinations, and even private opinions." The bishops spoke—and let me say, with all respect for their lordships, and perhaps I may state it the more frankly because there were two of the number who had a mind, and who were determined they would not put their names to a thing that did not express that mind—the Bishops of Salisbury and Durham—I say, seeing that those two brave men stood apart from their brethren, and refused to be a party to this wretched tampering with the most earnest anxieties of the Protestant people of this country, I may say, with their indirect sanction, that the bishops wrote, not as the officers of a church, but as high officials in a political institution, which at all hazards they were bound to preserve. (Hear, hear.) For what is it that weakens and paralyses the hands of the bishops? Simply because that from the time a man is put on the episcopal bench, he feels himself morally bound—bound to his brethren to preserve the institution, and that that must be kept up at all cost. Whatever may come in—dissensions may arise, scandals may occur, but the great aim of a bishop is, as far as possible, so to hold up the balance equally between all parties that the Establishment at all events shall live. Is it likely that such an institution can never be the bulwark of Protestantism? Hear, hear.)

And now the one anxiety of every bishop seemed to be to assure the clergy that if they did not go too far, care would be taken that they should not be prosecuted. If a parishioner was aggrieved, the first thing was, the bishop was to talk to him—that is, administer a pleasant paternal, soothing powder. (Laughter.)

But if he is not satisfied the bishop has still several questions to ask him. "Is it a suit which is intended to raise a question as to whether a thing is legal or not?" That might seem to be a very rational thing, but the bishop says, "No; if that is all you want you shall not institute a suit." Then he asks them if it is a suit on a subject which has been before a higher court, and if that is the case he won't allow him to prosecute. And there are altogether some five or six separate tests which the aggrieved parishioner has to abide, and if he satisfy the bishop upon all these the bishop graciously allows him to institute the suit. This new court was created for the express purpose of putting down Ritualism, but that is not the way to put down Ritualism. Ah, no. One does pity bishops, certainly, and feel sometimes that they are hardly dealt with, not by us Nonconformists, but by their own friends. A bishop, whether he is silent or speaks, is sure to give offence, and if he prosecutes or refrains he is equally the subject of attack and calumny. Tortured indeed must be the head that wears the mitre—(laughter)—and one can sometimes feel sympathy with men in such straits. And yet when we see that we can just say, "Oh! that we had some man like the great and glorious men of the past. Would Hugh Latimer be a bishop of England and witness such things, and simply prophesy smooth things, and talk easily and pleasantly when the salvation of that Protestantism for which he confessed to be concerned is at stake. Oh! that the present hour but lent another bishop of this kind, then in truth we might see something different, even in the present condition of the Establishment." Why is it that it is so? Simply because Erastianism paralyses the force of conviction and strong will. Men who would strike a blow for the principle are held back by their constrained respect to the rights of the Establishment, and it is much easier now to say a few bitter things about Nonconformity, and much easier to tell clergymen to take care and get some new subterfuge from the school board, and to raise the flag of no surrender on the Burials Bill, than it is for them to work as Christians for these purposes.

There was no sign that Ritualism was being repressed, nor was there very much hope that any fresh law would be passed for that purpose. By one great act of disestablishment the cohesion and stability of the whole would be secured. There was no possibility of Church reform. Ritualism was held by no insignificant party, and it was growing every day. Behind that section was the great High-Church party, which would not allow the Establishment to be attacked, and it was to be observed that the young men from Oxford came down imbued with sacerdotal notions, and greatly attached to High-Church doctrines. The Evangelical party itself were even being taken up by it, and everywhere it was liked by the curates and clergy, and it would continue to prosper until some distinct and decided change was made—

The Evangelical party in the country should make the change, and let me say to them, that if there is a body of men on whom there rests responsibility, it is on them. They may say they do not teach these doctrines, but they uphold the Establishment, by whose prestige those doctrines are maintained, and turn aside from the Nonconformists, although we are endeavouring to cleanse the Establishment, which by its influence is sapping the very principles to which they professed devout attachment. But, sir, we are but poor Nonconformists, and

can do but little. But let me say to the clergy of the Church, you are its props and pillars. You are amongst those whose voice will be held dear, and let that voice ring forth a triumphant tongue, and sacrifice your Establishment rather than your principles. The time has come when you cannot keep both. One or the other must be allowed to go; and which will you choose—the political institution or your religious principles? If you decide in favour of the political institution I do not believe you will be able to save it. Enlargement and deliverance will come from another place, and you and your principles shall perish as the cost of your infidelity to principles. (Cheers.) It is not that way only that we seek perfect liberty. There is wonderful truth in the utterance of our great poet in his last, the glorious Protestant drama of *Queen Mary*.

No, nor this way will it come,  
Seeing there lie two ways to every end;  
A better and a worse—the worse is here  
To persecute, because to persecute  
Makes a faith hated, and is, furthermore,  
No perfect witness of a perfect faith  
In him who persecutes; when men are tost  
On tides of strange opinion and not sure  
Of their own selves, they are  
Wroth with their own selves,  
And then with others; then, who lights the faggot?  
Not the full faith; no, but the lurking doubt.

This is a lesson to be laid to heart by all who study the facts. Any act which makes man feel a political or social disability is an act of persecution. There was the lurking doubt. It is because I have no lurking doubt of the Church, for which I desire absolute liberty, being no bulwark at all, for her defences have been proved to be rotten and crumbling; she has been tried and found wanting. A conflict is coming over all Europe; it has been foretold not only by Liberal statesmen, but also by other political Prime Ministers. The forces are mustering for the fight; a struggle is impending; and England will have to take her part again, as she took her part in the grand days of Elizabeth, who maintained the honour of Protestantism against the embattled towers of Spain in the sixteenth century; England, which contended for the principles of the Reformation, under the great and glorious William, in the century following—England, the home of freedom; England, the land of martyrs—will have to take her place in the great struggle between progress and reaction, between light and darkness, between freedom and bondage. (Applause.) But be sure of this. If we are to take part manly and bravely, it can only be in one way—we must be free from all reproach ourselves. No power of State will beat back the force of religion, whether it be true or false. The one thing to point to is faith in the Living God, prompted by the spirit of perfect liberty. (Loud applause.)

The CHAIRMAN said he would depart from the original arrangement of the meeting, and himself move the following resolution:—

That the question of disestablishment is one of such great importance and pressing need as to make its early settlement absolutely essential to the union of the Liberal party and the highest interests of the nation; this meeting, therefore, urges that the most energetic action should be taken by all the friends of religious liberty and progress to accomplish so desirable a result; and the meeting, with most cordial thanks, gratefully acknowledges the aid which Mr. R. W. Dale, M.A., and Mr. J. G. Rogers, B.A., have given, by the eloquent, able, and convincing addresses they have delivered.

Mr. MEADE-KING, in seconding the motion, congratulated them most heartily upon the very large and enthusiastic meeting assembled that night, and which he thought might be accepted as an indication of a solemn promise to each other that the cause which they represented—the cause of freedom and equality—should never move another step backwards in Liverpool, but should advance until it gained that triumph which always, sooner or later, attended every cause which, like theirs, was founded in justice.

The Rev. SAMUEL PEARSON, in supporting the resolution, said they must remember that Mr. Caine was not only the chairman of that meeting, but of the Liberal Association, and he took it that the Liberal party in Liverpool, if it existed at all—(laughter)—had that evening taken a new point of departure, from the fact that the resolution had been moved by the chairman of the Liberal Association. They did not hand the question of disestablishment over to the Conservative party, but they looked upon it as the privilege of the Liberal party. He should not object, as the Conservatives must be in sore need of a policy, to hand that question over to them for settlement. But even in that case he should not be disposed to leave it solely to the Conservative party, and even if their Church friends were convinced—as some of them he had no doubt would be—of the urgent necessity of disestablishment, he should yet think there was very great necessity why Nonconformists should have something to say on the question. Nonconformists must not abdicate their functions as citizens, but must bring their ideas, obtained from a free church life to bear on that great question. He was sorry to say he did care much for the Liberal party as it consisted at present. He could not see it—(laughter)—and for the life of him he could not sometimes tell the difference between a Liberal and Conservative in Liverpool. But he was very anxious that the party should rise from its ashes and have a policy. It seemed to him there were only two great questions which could become the policy of the Liberal party. The first was the enfranchisement of the agricultural labourer and the redistribution of seats, and the second was the disestablishment of the English Church. (Applause.) There was one thing he cared for far more than party, and that was the interests of the nation, and it was because he believed a disestablishment policy would carry out the highest interests of the nation that he was a warm advocate for the liberation of the Church from State patronage and control. They believed the Church of England could only be reformed after it was disestablished, and because

they were warm advocates for the reform of the Church they advocated disestablishment. (Applause.)

Mr. C. KAY proposed an amendment;—

That the disestablishment and disendowment of the Church of England is highly inexpedient, as such a measure would tend to undermine the British Constitution—(laughter)—and seriously interfere with the religious welfare of the people.

Mr. WILLIAM HOGAN seconded the amendment, which was supported by Mr. GILES JOHNSON, who characterised the efforts of the Liberationists as a diabolical plot to seize the property of the Church of England.

For the amendment about a hundred hands were held up; the original motion was carried by an overwhelming majority.

The proceedings closed with a vote of thanks to the chairman.

#### OTHER MEETINGS.

THE MANCHESTER DISTRICT COUNCIL.—THE TRUE LIBERAL POLICY.—The adjourned meeting of the Manchester District Council was held last week. Reports were received from the district committees of the work proposed to be done this season, and other business was transacted, after which the Rev. James Macdougall addressed the council on "Liberalism and Liberationism." He pointed out that Liberalism has always had for its object the enfranchisement of the people from despotism, legal inequality, unjust taxation and restrictions, and the destruction of class legislation and favouritism. He considered that it could be proved that all reform had proceeded on the simple religious principles of the right of private judgment and the equality of men in the same nation. Liberalism aimed at the application of these great religious principles to the government of the State. All past Liberal successes had been due to the consistent assertion of them, and all future success would result from the same cause. In fact, the prostration of the Liberal party had arisen from the successive triumphs they had achieved. Freedom of the person, freedom of trade, freedom of worship, freedom of education, equality of taxation and representation, were very largely achieved. They had now come to the severest test to which Liberalism could be put. Has it courage to apply the axe to the root of the tree? They were unable to perfect the freedom already won because of one other application of Liberalism which at present was repugnant to many professed Liberals. Liberationism was the keystone of Liberalism. The release of men's consciences from the burden of State-imposed creeds was the deepest and most sacred of all our political beliefs. Because of their love for freedom of conscience the Liberals had always striven for human freedom. They had now to apply their root principle to the relations between Church and State, or the very reason for their existence as a party was entirely lost. State-Church officials form the majority of the foes of the men of progress. Never silent, never absent, never heedless, they were the nucleus of the Conservative forces. Allied with the drink interest, they routed the party whose only war-cry at the last election was a great statesman's name. Amongst the few political questions now attracting attention not one called forth the enthusiasm of the people, and none would prove a sufficient basis of union if the realisation of religious equality were excluded. Liberationism was, therefore, true Liberal policy. (Applause.) A discussion followed; and, after a vote of thanks, the council separated.

HUNSLLET, LEEDS.—A meeting was held here on Oct. 26 at the Mechanics' Institution, the Rev. J. Hillman in the chair, who gave a very earnest address. The Rev. J. Browne, B.A., then delivered a lecture on "Disestablishment and Disendowment," after which Mr. John Andrew addressed the meeting on the work of the Liberation Society. Some questions were put at the close, and one of the questioners, the Rev. Mr. Downe, announced a reply to the lecture, on behalf of the Church Defence Society. The Rev. Mr. Currie (of Leeds) moved, and Mr. Downe seconded, the vote of thanks to the lecturer.

SPILSBY.—On Thursday evening the Rev. J. H. Lummis, of Boston, the Lincolnshire representative of the Liberation Society, delivered a second lecture in the Town Hall on the question of disestablishment. The Rev. J. Collyer, Independent minister, presided. The attendance was considerably in advance of that at the previous meeting. Every opportunity for full discussion was given; indeed discussion was earnestly invited, but no one accepted the challenge. Thanks were unanimously voted to the lecturer and chairman, and the meeting throughout was one of the most enthusiastic character.

OUTLON.—On Wednesday evening a lecture was given in the Free Methodist Chapel, Outlon, by the Rev. J. S. Withington, of Leeds, on, "Why I am a Liberationist." The reasons for disestablishment were clearly and forcibly stated. After the lecture Mr. John Andrew, of Leeds, gave some information as to the history, work, and extended operations of the Liberation Society. There was a good attendance, and, as it was the first meeting of its kind in Outlon, it excited great interest.

BATH.—Two meetings held at Bath last week may be deemed Liberation meetings, although they were called by the Church Defence Association, which sent Mr. Hicklin, organising secretary for Devonshire, to lecture. On Monday night Mr. Hicklin first lectured, the Rev. W. E. Littlewood, vicar of St. James', in the chair. The lecturer, when he sat down, was confronted by Mr. Fisher,

the organising agent of the Liberation Society, who, in half-an-hour's speech, dealt very effectively with the arguments of the lecturer. Mr. Hicklin lectured again on Tuesday, and was followed by Mr. Munns, of Bath, and at the close of the meeting, Mr. Hicklin protesting, a resolution in favour of disestablishment was carried by a large majority.

#### MR. GORDON'S MEETINGS.

WOLVERHAMPTON.—On Monday and Tuesday of last week Mr. Gordon held a discussion in the Exchange, Wolverhampton, with Dr. Potter, of Sheffield, the subject being, "The present relation of Church and State in England to each other, is it Scriptural, just, and expedient?" There was a crowded audience. The *Wolverhampton Chronicle*, which reports the debate at some length, says that upon the platform on the first evening there were besides the two gentlemen immediately engaged in the controversy, Dr. Langley, who officiated as umpire; Rev. J. E. Gladstone, chairman on behalf of the Church Defence Association; Mr. A. Brommage, local secretary to the association; Alderman Bantock, chairman for the Liberationists; and the Rev. G. Hastings, midland agent of the Liberation Society. Many clergymen, Non-conformist ministers, and Churchmen, and Dissenting laymen were present. The conditions of the debate were that the question should be opened by Dr. Potter and closed by Mr. Gordon, thirty minutes being allowed each for their first speeches; twenty minutes each for their second, a similar length of time for Dr. Potter's third, followed by the terminating address of Mr. Gordon of the same length as the opening remarks. These conditions were kept with commendable accuracy, and the proceedings, though lacking not in strong exhibitions of approval and disapprobation, were characterised by better order than is usually maintained in meetings where Church and State *versus* Liberationism is the subject under discussion. Dr. Potter commenced the discussion, which was continued until eleven o'clock with great animation. On the second evening there was again a large attendance, and both the debaters were received by their friends with great enthusiasm. The discussion was well sustained, and we understand that Mr. Gordon produced a most favourable impression of "his ability, taste, and Christian tone and feeling."

WELLINGTON, SALOP.—On Wednesday evening, following up the debate at Wolverhampton, Mr. Gordon was at Wellington, Salop, in the Market Hall, where a capital meeting was held, though not so satisfactory as it will be if the results to which it is expected to lead are realised. An infamous handbill respecting Mr. Gordon, upon which legal opinion is being taken, was issued promiscuously in the streets leading to the hall, and the largest proportion of the meeting consisted of Churchmen, and these not of the best type. Clearly, a row had been intended, but some strong intimations prevailed on the side of order—to the extent of a broken hearing, at any rate. The Rev. Mr. Whitehouse, curate of Dawley, after some questions had been disposed of, then ascended the platform, and spoke in reply at great length, but in the best spirit, and with no little smartness, though a first attempt, he said. It was getting late when he finished, and, on Mr. Gordon rising to reply, there was a general move, and it ended in an understanding that a set debate should be arranged, and this is now looked forward to with great interest.

DAWLEY, NEAR WELLINGTON.—Crowded and enthusiastic audience in the large Temperance Hall, Dawley, on Thursday evening—quite a field night. Mr. Gordon plunged into his theme at once, and away went the audience with him from point to point, with some few expressions of dissent, happily turned on the dissentients. The Revs. W. Todd, a neighbouring vicar, and Mr. Whitehouse, the curate of the previous evening, spoke at length in reply, and presenting such a contrast in style, gave Mr. Gordon an opportunity he evidently relished and did not fail to make the most of. Rounds of cheering—especially on the intimation that, Dr. Potter having to reply next night, Mr. Gordon had arranged for a report, as he has engaged himself, and would reply on Saturday evening. This was done, and another large and hearty meeting assembled to hear Mr. Gordon's reply, carrying an exhaustive resolution at the close, and renewing their cheers for the lecturer and religious equality.

OAKENGATES, NEAR DAWLEY.—On Friday evening, Mr. Gordon was in the Town Hall, Oakengates, where there was another crowded and enthusiastic assembly, who listened with great relish to Mr. Gordon's short and pointed address. Then came the Rev. Mr. Todd again, and another reverend, a local curate, and then a layman, a working-man, so "like priest, like people," for there seemed to be a rivalry of personal insinuation and abuse. Mr. Gordon sharply replied, and the audience unmistakably manifested its disgust at the advocacy of Church defence on the occasion. Dr. Potter was announced to follow here also, but Mr. Gordon had not a night at liberty, it was said, for weeks to come, to follow up; but he assured them they should not be forgotten.

Mr. Gordon himself says he "thinks he never had such a week, and Tory Shropshire has had an eye-opener." Mr. Hastings, Midlands agent, accompanied him, and rendered effective service in support. This week Mr. Gordon is in Lancashire; next week he has four nights' debate at Dewsbury with the Rev. T. T. Berger, of Bolton; after that, a fortnight in Lancashire and Yorkshire; and then, the Bristol district.

#### A CLERGYMAN ON DISESTABLISHMENT.

Last evening a meeting was held at Langham Hall, Great Portland-street, to hear a lecture on disestablishment by the Rev. H. J. Alcock, M.A., late curate of St. Michael's, Stockwell. E. B. Underhill, Esq., LL.D., occupied the chair. Considering the unpropitious weather, there was a fair attendance.

After offering a short prayer, the Chairman said it was a matter of no little importance that a clergyman of the Church of England should come forward to state the reasons which led him to form the opinion that the relations of that body to the State were so unsatisfactory that it should be disestablished. He thought that fact brought them to a point in the discussion of that question of great interest and importance. The first protests against the Church of England were mainly of a religious kind, and were designed by the protestors to obtain liberty of conscience, and to secure their own existence. Their first gain was the Toleration Act, and it was followed by struggles to obtain those privileges of which they were deprived by the ruling powers. At length the Church became conscious of losing power, and the "Tracts for the Times" were issued with the idea of opposing Dissent by setting up the doctrine of apostolical succession. Although Dissent now assumed a more political form it was none the less religious, and the most pious Dissenters were the most resolute on that question. The revival which had taken place in the Church of England was twofold—one in the direction of Rome and the other towards evangelicalism; but it resulted in dissatisfaction with the union between Church and State. The very progress which the Church of England had made involved disestablishment, and the best omen of its successful accomplishment was that clergymen were appearing to protest against the union. As to the prospect of its accomplishment he remembered what was said some sixteen years ago by a distinguished member of the present Government, namely, that the separation of Church and State was an accepted principle of statesmanship on the Continent, and that before twenty years it would be accepted in this country also. The chairman then introduced the lecturer as one who had been much engaged in mission work, and was a friend of the late Henry Venn.

The subject of Mr. Alcock's lecture was "Disestablishment—its Advantages and Supposed Disadvantages." The lecturer, after referring to his own position as a sound and decided Churchman, remarked that, notwithstanding this, he was an advocate for disestablishment. The Establishment was doing a great work for God, but on the other hand it was doing a great work for evil. In regard to the disestablishment controversy, he thought that, in respect of the bad language used, both Churchmen and Dissenters were guilty, but that Churchmen were most at fault. Having given some striking illustrations of this, the lecturer next quoted the late Bishop of Salisbury and Bishop Ewing in favour of ultimate disestablishment, endorsing his position with still stronger quotations from Canon Ryle and the late Dean Alford. He considered that a calm attempt to look forward to the probable results of disestablishment was within the allegiances which a sound Churchman owed to his Church, and then proceeded to discuss what those results might be. In doing this, he referred first to the "Church Defence Institution," the title of which he suggested should be the "Establishment Defence Institution." Having severely criticised one of the publications of this institution, Mr. Alcock dealt with some leading arguments upon the question. The first was that "disestablishment would be robbing God," upon which he affirmed that there was no work or class in which were to be found so many robbers of God as amongst the patrons of the Establishment—including peers, prelates, and commoners. Next he referred to the argument that disestablishment would deprive thousands of country parishes of a resident clergyman and reduce them to spiritual starvation, which, he said, involved the most glaring fallacies. He illustrated his argument upon this point by referring to the inequality of endowments, the various characters of the clergy, and the various doctrines that they preached, declaring that but for Dissenters the clergy would have made half the parishioners in a large proportion of the parishes either semi-Papists or semi-sceptics. A slight reference was made to the support of the ministry under disestablishment, and, having disposed, as he said, of "these bugbears," Mr. Alcock proceeded to discuss the results of disestablishment. He held that the first of these would be a more spiritually-minded clergy. Having referred to Canon Ryle upon this point, he asked what heavenly interest required that deans and canons should spend their days in luxurious idleness, or that there should be Parliamentary prelates instead of apostolic bishops? They had almost lost sight of the original idea of the episcopate, and substituted for it the abnormal exaggeration of a baronial mediæval prelate. He held that an Archbishop of Canterbury could discharge his duties efficiently on 3,000*l.* a year, for a very good income for a curate was held to be 150*l.* a year. Any reform of the Church he considered to be as hopeless as the perfection of a believer here below, and that Church reform had its advance blocked by the pecuniary coach. In reference to the bishops, however, he conceded that so long as they discharged the inevitable duty of attending Parliament, they must receive their

otherwise needlessly large incomes, for one abuse begot the other; but if they remained in their sees 100,000*l.* a-year might be deducted from their salaries. The incomes of the deaneries ought also to be put upon a different footing. Having referred to the position of the curates, the lecturer remarked, that "most of the money which would undoubtedly go at disestablishment, is really gone already, so far as the true interests of the Church of England are in question."

The second result of disestablishment, the lecturer held, would be that the Church would have its liberty—"what every protesting Catholic Church in the empire has excepting ourselves." "We should," he said, "be free to bind together and take such steps as seemed, on consideration, most fitted to advance the glory of God." He referred to the powerlessness of the Church, illustrating its political slavery by many apt instances and quotations from Church writers. He next proceeded to say, that the third result of disestablishment might be a great deal of angry controversy amongst professing members of the Church of England—a controversy which would necessarily arise from the pulling down of an old fabric. The probable and in its practical consequences the most important consequence would be a properly appointed synod, composed of clergy and laity, by which the Church could publish her sentiments. He showed what would result from the action of such a synod in the self-government of the Church, and especially how it would reform the nomination to livings, of the general system of which he gave some bitter illustrations. When, he said, the Church raised herself from her present apathy, everything of that kind would vanish. He foreshadowed what might be the mode of exercising patronage or election in the future and other reforms.

The speaker then recapitulated the leading points of his address, and closed by expressing the belief that disestablishment would promote Christian unity—a result which he ardently desired.

Mr. W. GILBERT, in proposing a vote of thanks to the chairman and lecturer, said that some time ago he had been requested by the wife of the Dean of Westminster to assist in the establishment of a nursery institute, and, in seeking for a site, he discovered some land in Victoria-street, which belonged to a Church of England charity, and which had been lying waste for twenty years because of the enormous price asked for it, 5*l.* per foot, while the charity suffered to the extent of some thousand pounds per annum. The Roman Catholics had meanwhile increased their churches in the neighbourhood from one to three, had erected two monasteries, and secured land for a cathedral larger than that of Westminster Abbey. He had spoken to several Church clergymen about it, and while acknowledging that it was disgraceful, they excused themselves from acting against it by saying it was the law, and they could not therefore interfere. He thought that was as gross a case of Erastianism as could be found in history, and it was but one of many.

The Rev. R. MACBETH seconded the resolution, which was unanimously adopted. A Mr. REED asked the lecturer if he was prepared to accept disendowment total or partial, and Mr. ALCOCK in reply said he would, like the children of Israel when leaving Egypt, like to take as many of the good things as he could, but as liberty must be purchased, he would pay off the claims of patrons.

The vote of thanks having been acknowledged, the meeting separated.

#### THE BISHOP OF LONDON'S VISITATION.

On Friday morning there was a large attendance of clergy and others, from all parts of the diocese of London, at St. Paul's Cathedral, the day having been appointed for the delivery of the Bishop's quadrennial charge. His lordship dwelt on the spiritual wants of the diocese, although a large number of permanent and mission churches aided materially the Bishop of London's Fund. He regretted the deficiency of the supply of the clergy, arising in some respects from the want of candidates from the Universities, while the number of colleges for theological training had not increased. Certainly the present was the time for the encouragement of an unlearned body of clergy in the Church. One reason why the supply of clergy was defective was that the benefices of the Church were not attractive in a pecuniary point of view, while other professions held out many inducements to energetic and well-cultured men. His lordship next referred to the various diocesan societies, passing a high eulogium on the Ladies' Parochial Association, the Church Building Society, the District Visitors' Society, the Lay Agency Society, and the Scripture Readers Society. His thought the Church in the diocese of London might be complimented on the state of education there, arising to a great extent from the exertions of the National Society. Pleasing as the results had been, he did not think that they ought to be altogether satisfied with them. Arising out of the question of education came that of confirmation, and he urged upon the clergy the desirableness of securing larger attendance of well-trained candidates by means of the influence of district visitors, so that the religious life amongst the young might be quickened and strengthened. At the same time he deprecated the practice of presenting candidates for confirmation at too early an age. He had in a circular he had issued stated that fifteen years of age should be the lowest; but that, of course, must be left to the discretion of the clergy and the pecu-

liar circumstances of various parishes. He passed on to a consideration of the many difficulties which beset the work of the Church in every direction, from scepticism on the one hand, and the excess of supernaturalism on the other. He was glad to know that many of the ablest of the clergy had directed their energies to the uprooting of errors of both kinds, by their writings and their teachings in the Church. The only real antidote to error was to be found in the faithful preaching and teaching of Christ crucified. Just preaching would be found to be their best argument, both for attack and defence, especially in a sceptical age like the present. Modified forms of religious revival he held to be of great advantage, although he deprecated excess, and it was on that ground he sanctioned the missionary movement of last year. As a consequence of that movement, more congregations had been formed, more communicants had been added to the Church, and more works of Christian charity promoted. In connection with purity of worship in their churches, he defended the Public Worship Regulation Act, which he thought imposed no new bonds upon the clergy, but was simply intended as a cheaper and speedier mode of settling ecclesiastical differences than had hitherto existed; and it was hoped that it would have the effect, by the exercise of mutual forbearance, of reconciling differences and drawing closer the bonds of union.

#### THE BURIAL BILL.

There was a remarkable expression of opinion at the Archidiaconal Conference held at Bedford last week, at which there was a large attendance. Bishop Woodford presided. When the burial question came on, Captain Polhill-Turner, M.P., in a speech making light of the grievance, and stating that in his belief a majority of Churchmen were opposed to Mr. Morgan's bill, moved:—"That this conference is strongly opposed to the enactment of any law authorising within our churchyards services other than that of the Book of Common Prayer, to be conducted by persons not in Holy Orders in the Church of England; and is of opinion that the proper way to meet any desire for other services or ministrations at the grave, is to make provision for the general establishment of other burial-grounds in villages or of rural cemeteries." Lord St. John seconded the motion. The Rev. Hugh Smyth, B.D., on the other hand contended that there was a real grievance under which the Nonconformist body were suffering, and that that grievance could be removed without the sacrifice of any portion of the position of the Church as a branch of Christ's Holy Catholic Church, and without endangering her position as a National Church. These points were illustrated with much force amid ironical cheering, and the speaker contended that to make a concession would conciliate Nonconformists and strengthen the National Church. He moved as an amendment:—"That this conference is of opinion that it is desirable to concede to Nonconformists that other religious services than those prescribed by law may be used in our churchyards over the remains of the dead: such services to be restricted to prayers and reading of Holy Scriptures to be performed (except in the case of the Society of Friends) by a recognised Nonconformist minister and with due provision for convenient time and orderly conduct." General Mills seconded the amendment; and Mr. John Haroy gave notice that, if it were rejected, he should move the following:—"That this meeting is of opinion that the best solution of the burial question would be the permission to the friends of the deceased person to read over the grave without comment or addition a short service to be agreed upon by a mixed committee of Churchmen and Dissenters, and duly set forth in the Act of Parliament which deals with the subject." A lengthened and animated discussion followed. The Rev. A. Blomfield held that Churchmen should be up and doing in defence of the parson's freehold and the rights of the Church, while the Rev. A. J. Foster was in favour of concession. Lord Charles Russell made a vigorous speech, and protested against any attempt to preserve the exclusiveness of the National Church (at which there were expressions of disapproval). He condemned the right of interment but without any religious service, and said that the Church had a grand opportunity of teaching the State a lesson of religious charity, and weakening the disestablishment movement. The Rev. H. Wood said he should not consider that any principle was violated by respectable members of a Dissenting congregation being buried in the churchyard with their own rites; but he thought Mr. Osborne Morgan's bill would create more bitter antagonism than now existed. For himself, on sanitary grounds, he would close every churchyard, for the prevention of disease and fever, and have cemeteries instead, supported by the rates. Eventually the first amendment was put and found twelve supporters; the second had three; and the original motion was carried by the great mass of the conference—the bishop expressing his opinion, apart from the main question, that the Legislature should be asked to give power to the clergy to set apart a portion of the glebe for distinct Nonconformist burial-grounds.

Under the presidency of the bishop of the diocese, the conference of clergy and lay representatives of the Archdeaconry of Salop was held yesterday at Shrewsbury. After discussing the Burial Bill, the conference agreed that Nonconfor-

mists might be allowed to bury in Church of England graveyards without the service.

The following is an extract from the speech made by Mr. Knatchbull-Hugessen, in addressing his constituents at Deal on Thursday night:—"He now came to a much more serious question—the Burial Bill. He voted in two or three sessions for the second reading of this or some similar bill. He stated at a conference of clergy and laity, held at Canterbury at the end of the year 1873, that he had voted in its favour without giving full consideration to all the reasons which induced a large portion of the laity and clergy of the Church of England to oppose the measure, feeling that it was very desirable, if we could, to have a compromise on the matter. He was not much inclined to take part in discussing the question, as the grievance of the Nonconformists was admitted. He was most anxious that the matter should be settled amicably somehow, and he felt it was terrible that a religious controversy should be fought over the graves of the dead. The aspect of the question was somewhat changed in the present year. The clergy, he was sorry to say, had used language which seemed to hold out no great hope of a compromise that could be at all satisfactory to the Nonconformists, while there had been things said and done by the Conservative majority in the present Parliament which led one to fear that no compromise was likely to be effected. In the early part of the present year, he having gone to the South of Europe for the sake of his health, happened to be in Rome, and stood in the English cemetery. There he saw the grave of the clergyman whom he recollected in past years as having preached faithfully in the heart of Rome the doctrines of the Reformed Church of England. Not very far from that clergyman's grave, and separated by no bar or barrier, he saw the last resting-place of his friend and colleague, Henry Winterbotham, an eminent Nonconformist. He thought to himself, 'Here are men who have differed from each other in their lives; their differences are ended, and is it seemly that the controversy should be beheld over their graves?' (Hear, hear.) Every argument which had induced him to maintain the establishment of the Church of England must induce him to permit these burials. It was not only a question of right and justice, but also a question of wisdom with regard to the Church of England. If that Church were to be national, how could it be more so than if it said to those who differed from it in their lifetime, 'In death you shall be so far united that you shall be interred side by side with the children of the Church in the national churchyards?' He should feel it his duty in future to support the Burial Bill. (Loud cheers.) He fully intended, indeed, to support it last session, but after what had occurred at the conference he had just alluded to he did not like to vote without speaking. He fully intended to vote for the bill last session, but he considered that there was no chance of the second reading being carried last session, and as he found there was opportunity for speaking upon it he thought he would wait till next session, when he should probably have an opportunity of addressing the House."

The Bishop of Gloucester and Bristol has inhibited the Rev. A. H. Mackonochie, of St. Alban's, Holborn, who was announced to preach at Clifton, from officiating in his diocese.

THE VACANT DEANERIES.—We believe no appointment has yet been made to the vacant deaneries of Chichester and Ripon, and the reports in circulation are, to say the least, premature. The name of Canon Ryle is currently and confidently mentioned as likely to be the successor of Dean M'Neile at Ripon.—*Record*.

THE REV. DR. BEGG.—The Scotch correspondent of a contemporary writes:—"The belief is becoming general that the venerable Doctor is the predestined instrument for accomplishing the disestablishment or the Church in Scotland, and for the reunion on a common basis of the scattered fragments of Presbyterianism." What Dr. Begg is doing was described in our last.

THE BURIAL SERVICE IN WALES.—Mr. John Roberts, deacon of the Calvinistic Methodist Church, Llandilo, was buried last week in the parish churchyard. The vicar, Dr. Griffiths, followed the hearse, accompanied by a brother vicar from Llanglynnydd, and read the Church of England burial service. He then gave permission to the Rev. Dr. Charles, of Aberdovey, an eminent Calvinistic Methodist minister, to deliver an address over the open grave. Dr. Charles said the noble burial service of the Church of England was peculiarly adapted to the case of their Methodist brother.

MR. JUSTICE MELLOR ON TESTS.—At Leicester on Friday the prizes were distributed to the students under the Oxford University examinations, and in connection with the South Kensington Museum. Mr. Justice Mellor, after distributing the prizes, spoke in favour of the abolition of tests, and said, years ago, he found it impossible to subscribe to the Thirty-nine Articles. He was then opposed to all tests, and he was now confirmed in his resolution. He was much pleased to believe that the University of Oxford had discarded those tests, which were formerly such a hindrance to the progress of all persons who could not subscribe them.

COMPROMISE WITH NONCONFORMITY.—From a quantity of breath lately expended in talk at various "Diocesan Conferences," it seems that

there are not a few clergymen who think it wise to resist the claim of Dissenters to bury their dead in parish churchyards after their own manner. Argument in such a matter is useless; but a compromise may be suggested to reverend gentlemen. Might not a portion of every churchyard be set apart for the interment of Dissenters? and could not the incumbent or the bishop, if they thought proper, deconsecrate so much of it for that purpose? Who would be in any way the worse for this simple arrangement?—*Punch*.

**LECTURES ON DISESTABLISHMENT.**—The first of a short series of lectures on disestablishment was delivered on Sunday evening in Cathedral-street U.P. Church, Glasgow, by the Rev. Dr. Joseph Brown to a crowded congregation. The other Sunday-evening lecturers are to be the Revs. Dr. John Guthrie, David Russell, Alex. Oliver, B.A., and Dr. Hutton, Paisley. On Thursday, November 11, Mr. J. Carvell Williams will lecture on "The Present Condition of the Church of England a Reason for Disestablishment"; and on Thursday, December 2, the Rev. John Isaacs will take for his subject, "Disestablishment demanded by the Religious Condition of the Country."

**HIGH ANGLICANISM IN SWITZERLAND.**—The following story is said to have been told by the Rev. Newman Hall. Some few Sundays ago he was at an hotel on a high mountain region, where Dr. Chalmers, the learned and eloquent Principal of the London Presbyterian College, and formerly Free Church minister of Daily, in Ayrshire, was one of the guests. Several of these happened to be Scotch Presbyterians, who desired Dr. Chalmers to preach. He courteously conferred with two Episcopalian ministers among the guests, who undertook to read the English service. In a small saloon about twenty people assembled for worship, who were surprised to see the two clergymen enter arrayed in long black cassocks with short surplices over. Having read or intoned the prayers they both walked out, leaving Dr. Chalmers to preach to the congregation without their presence.

**SIR ROBERT PHILLIMORE** is to become a member of the High Court of Judicature, and he will decide ecclesiastical cases no longer. This, perhaps, is for the best. He has always been a learned and, from his own point of view, conscientious judge, but his High-Church bias has been so strong and so evident that he has chiefly been employed as an ecclesiastical judge in raising hopes which were destined to be disappointed, and in giving judgments which were almost immediately overruled. It cannot be an advantage to any system of law to have a judge who is not in legal accord with the Court of Appeal. And assuredly Sir R. Phillimore, with all his learning and acumen, was not. If he had shown more of the disposition to include all divergencies of custom, and less fancy for a particular class of those divergencies, his judgment would, perhaps, have exercised more influence in the Privy Council than they actually did. The High Anglicans will mourn, but will hardly lose by his removal from things ecclesiastical to things secular.—*Spectator*.

**THE HALIFAX VICAR'S RATE.**—On Thursday evening, a crowded meeting was held in the Mechanics' Hall, Halifax, on the subject of the vicar's rate. Mr. Thomas Ormerod, of Brighouse, presided; and Mr. J. W. Willans moved the following resolution, which was seconded by Mr. Jno. Snowdon, supported by the Rev. Stephen Hartley, and carried with but two dissentients:—"That this meeting heartily approves the formation of the Halifax Anti-Vicar's Rate Union, the object of which is the unconditional repeal of the Act, and hereby promises its zealous co-operation." Mr. J. D. Hutchinson moved, "That a preliminary guarantee fund of 1,000*l.* be raised for the purpose of indemnifying any poor man who cannot afford to suffer the spoiling of his goods, and also for the carrying on of the movement." (Loud applause.) This was seconded by Mr. Thomas Hutchins, supported by Mr. J. H. Hirst, of Brighouse, and enthusiastically carried, after which a vote of thanks to the chairman closed the meeting.

**THE IRISH BISHOPS.**—Some excitement has again sprung up (says the Dublin correspondent of the *Pall Mall Gazette*) among Irish Churchmen, in consequence of the tone of the charges delivered by several of the bishops at their visitations. The Bishop of Down, the Primate, and now the Archbishop of Dublin (Trench), have all renewed their condemnation of "Revision," the last stating that the bishops will use all the forms of the synod in opposing the fixing of a date when the alterations already passed shall become actual law. He is also desirous of seeing an alteration made in the mode of administering patronage, thinking that the people have too much power, and that the consequence may be a limitation of the independence of the clergy. The most important passage in the Archbishop of Dublin's charge is that in which he refers to the education question:—

The National Board does not undertake to assist, save in a very small way, schools where the average attendance is less than thirty; while the Church Education Society is so restricted in funds that any subscription which it could afford to their diminutive schools, which must be held in the parish, or not at all, could not go far to sustain them. Nay, even if unlimited means were at command, the question would not be solved. A certain number of children seem absolutely necessary to keep up a healthy life and activity in a school and in a schoolmaster; and this number, place it as low as you will, in numberless instances is not to be had. He would, indeed, deserve well of our Church who would suggest the means whereby the difficulties which I have touched on here might be effectually overcome. For

myself, if it were not for the educational difficulties which these parishes with the scantiest sprinkling of Protestants suggest, and the misgivings which it is impossible not to feel as to what would become of our remnant there, I could be well content to see the joint education of the National Board, which is to so great an extent a delusion and no joint education at all, cast to the winds, and the funds which the State assigned to education distributed according to quite another law.

## Religious and Denominational News.

The Rev. Percy F. Pearce has resigned the pastorate of the George-street Baptist Church, Hull. Letters may be sent to him, addressed Hull, for the present.

The Rev. W. P. Dohie, M.A., after a ministry of thirteen years and a half at the Congregational Church, Redhill, has announced his intention of resigning the pastorate at the end of this year.

The Rev. R. T. Verrall, B.A., has been appointed secretary to the Pastors' Retiring Fund. He will consequently resign his pastorate at Greenwich-road at the end of November, and will enter on his new duties at Christmas next.

The Rev. J. W. Ashworth, of Glasgow, is invited to take Mr. Chown's place as pastor of Sion Chapel, Bradford. Mr. Ashworth has accepted the call, and hopes to enter on his duties on the first Sunday in December.

The Duke of Bedford having been applied to by the Wesleyans of Willington for a site for a new chapel, not only gave them a suitable piece of land, but offered to purchase the existing chapel at a cost of 500*l.*, and present it to the Connexion.

Mr. Gawin Kirkham, formerly the secretary of the Open-Air Mission, was presented on Thursday, at a large meeting of the friends of the Midway Open-Air Mission, with a handsome harmonium.

**BELFAST.**—The memorial stone of a new church in course of erection at Clifton-park, Crumley-road, Belfast, one of the populous working-class suburbs, was laid last week by Henry Lee, Esq., of Manchester. The Rev. W. Graham, chairman of the Irish Congregational Union, presided; and the Rev. Dr. Aveling took part in the proceedings.

**A CHINESE CHURCH.**—The Episcopal papers of the United States report the consecration of a Christian chapel for the Chinese in Virginia City, Nevada. Of the \$600 spent on the edifice, one-half was raised among the Chinamen by Ah For, who is also engaging in translating the Prayer-book into Chinese. He has gathered a congregation averaging one hundred, and organised an excellent night-school.

**THE YOUNG MEN'S CHRISTIAN ASSOCIATION** have arranged for a week of prayer for young men to begin on the 14th of November. The association suggests certain topics to form the subjects of intercession on the several days, and an appeal is being made to ministers to make the cause of young men a matter of special attention in their services on Sunday the 14th November. A programme has been prepared, copies of which may be had on application at the offices in Aldersgate-street.

**FARINGDON, BERKS.**—This day (Wednesday), a new Congregational chapel, which has been erected in the village of Great Coxwell, Faringdon, Berks, was to be opened with sermons by the Rev. J. G. Rogers, B.A., of Clapham. The spirited enterprise is an aggressive movement on the part of the Congregational church, Faringdon. The clergyman of the village was one of the 472 petitioners to Convocation for the restoration of the confessional to the Church of England. The immediate origin of the movement was a suppression of an Evangelical mission in the village. A Church of England mission-room, closed by a combination of Anglican priests, has thus led to the erection of a handsome and substantial Nonconformist chapel in the place, at a total cost, including estimated value of the site, which was given by a gentleman of the neighbourhood, of little short of £500.

**BERKHAMPTSTEAD.**—On his return from the continent with his newly married wife, the Rev. J. Harcourt was presented on Thursday last with an elegant silver epergne, designed as a fig-tree with a stag beneath its branches. There was a large gathering of the friends in the Baptist Chapel, which succeeded a social tea in the schoolroom. The chapel had been decorated, and the word "Welcome" was inscribed on a prominent place. Mr. Read presided. Mr. C. Nouris, one of the deacons, made the presentation, and the meeting was addressed by Messrs. Hurst, Shipton, Harberd, Gudgin, Loosley, and the Rev. J. Harcourt, who, on behalf of his wife, was presented with a china tea service, and himself returned his warmest thanks. The inscription on the candelabra was, "Presented to the Rev. J. and Mrs. Harcourt on the occasion of their marriage by the church, school, and congregation of the High-street Chapel, Great Berkhamstead.—October, 1875."

**MESSRS. MOODY AND SANKEY.**—It has been stated that Messrs. Moody and Sankey would not begin their campaign in New York until January, and such was at one time their intention; but it has now been finally resolved, at a private meeting held in Brooklyn on the 7th inst., that the Evangelists will commence their labour in the latter city on Sunday next, October 31. The place chosen for their gathering is the Brooklyn Rink, which is said to be capable of holding some 8,000 people. The week-day services will consist of a morning prayer-meeting at the church of which Dr. Talmage is minister, and evening service at the Rink. On

Sunday there will be an early morning service for Christian workers, after the plan pursued in London; and in the afternoon, at four o'clock, there will be a service for the people. There is great excitement in the religious world of New York with respect to the coming of the Evangelists. Mr. Ward Beecher, in his newspaper, advises all Christians to work with Messrs. Moody and Sankey, to pray for their success, but to stay away from the meetings that the unbelievers may have a chance to get in.

**THE SUSSEX HOME MISSIONARY SOCIETY AND COUNTY ASSOCIATION.**—The annual meetings of the above society took place in Brighton on Monday and Tuesday, the 25th and 26th Oct. The prayer-meeting on the Monday evening at North-street Chapel was well attended, and presided over by the J. B. Figgis, M.A., pastor of the church. The business meeting of the committee was held at Belgrave-street Chapel and in the evening a tea and public meeting was held in the Town Hall. The chair was taken by George Knott, Esq., of Cuckfield. A very gratifying and encouraging report was read by the secretary, the Rev. A. Foyster, and from the statement of accounts presented by Henry Hounson, Esq., the treasurer, it appeared that the total receipts amounted to 956*l.* 8*s.* 7*d.*, with grants from the Home Missionary Society of 252*l.* 10*s.*, total 1,208*l.* 18*s.* 7*d.*; after payment of grants for the year there was a balance in hands of the treasurer of 441*l.* 7*s.* 8*d.* The meeting was addressed by the Revs. R. Hamilton, T. Rhys Evans, J. S. Helm, J. T. Pearsall; Messrs. W. J. Smith, and G. D. Sawyer, and Evangelists Attridge, Parnacott, Snell, and Crick.

**CAMBERWELL.**—The old Baptist Chapel in Charles-street, Camberwell, having been pulled down through dilapidation, the foundation-stone of a new place of worship was laid on Oct. 19 by Jas. Stiff, Esq., of the London School Board, in presence of a large number of friends. After devotional services, conducted by the Revs. J. A. Spurgeon and W. Howieson, the Rev. J. A. Griffin, the pastor, said that the new chapel would cost 1,635*l.*, of which 850*l.* had been received and promised, and friends had agreed, in addition, to take debentures to the amount of 285*l.* Mr. Stiff then gave an address, and laid the stone. The Rev. J. A. Spurgeon, in his address, said Mr. Griffin was a truly apostolic preacher—one who toiled as well as preached. The Apostle Paul laboured with his own hands, at the same time that he was a preacher of the Gospel. Mr. Griffin also laboured to maintain himself and family. The Rev. J. T. Wigner having addressed the meeting, the proceedings terminated. In the evening a tea and public meeting was held in the Horns Assembly Rooms, presided over by J. E. Tresidder, Esq. There was a crowded attendance, and addresses were given by the Revs. W. P. Tiddy, J. T. Briscoe, W. Alderson, and R. R. Finch. The contributions of the afternoon amounted to 102*l.* 1,000*l.* is now in hand.

**PENDLEBURY.**—Jubilee services have recently been held to celebrate the fiftieth anniversary of the opening of the Congregational Chapel, Pendlebury, Manchester. They were commenced on Wednesday, October 27, by a service of song, illustrative of the life of Joseph, which was greatly appreciated. On Saturday, the 29th ult., a devotional meeting was held, when the Rev. D. C. Ingram (Wesleyan) gave an appropriate address. The jubilee sermons were preached on Sunday, the 31st ult., the pastor, the Rev. H. F. Walker, officiating in the morning, and the Rev. G. H. Brown, of Eccles Chapel, in the evening. In the afternoon of the same day a special communion service was held, the pastor presiding and giving an address, other ministers taking part in the service. On the following day, November 1, a tea-meeting was held, followed by a public meeting, under the presidency of Henry Lee, Esq., J.P., whose able and earnest speech is likely to do great good. The Rev. H. F. Walker read a brief historical paper, which showed that within the last few years the church had grown numerically and financially. The Revs. R. Best, of Bolton; G. H. Brown, Mark Hardaker, a former pastor of the church; and P. Webster, with John Hewitt, Esq., addressed the meeting. There were present also the Revs. T. G. Lee, F. J. Perry, W. Place, J. C. McCappin, and John Brown, of Market Weighton. All the services have been well attended, and it is believed that good will result therefrom.

**AMERICAN FOREIGN MISSIONS.**—The annual meeting of the American Board of Foreign Missions, held at Chicago last week, was largely attended and was marked by many proceedings of great interest. The outlook seems encouraging in all directions. Work among the Mahrattas of India, long an unfruitful task, has been extended with excellent results. The Chinese missions are, as usual, reported to be in a prosperous condition. In Turkey the prospects are better than ever, partly on account of the newly-granted permission to print the Scriptures in the Turkish tongue, and partly because the course of the missionaries during the famine in Asia Minor was such as to draw the natives closer to them. Among the Zulus of South Africa, churches and schools are being established by the natives at their own expense. When the treasurer's report was read, it appeared that the board was in debt to the extent of nearly \$50,000. The debt was slowly reduced by collections, until on the last day of the meeting there remained a deficit of but \$20,000. At the wiping out of this the assemblage went with such unusual enthusiasm that those who were unprovided with money contributed rings, bracelets, and other articles of

jewelry. The exact value of the contributions has not yet been announced, but from press reports we should imagine that even if the full amount were not raised, the example which was set was too powerful to be easily forgotten.—*Christian Union*.

**PARK CONGREGATIONAL SCHOOL, HALIFAX.**—Ever since the opening of Park Congregational Chapel, at Halifax, the Sunday-school has been conducted in a temporary brick building in the rear thereof. Some time ago, however, it was determined to erect a permanent edifice, and this has now been accomplished at a cost of about 5000*l.*, exclusive of the land. The new building is handsome and commodious, and includes every convenience and appliance for Sunday-school work. The opening was fixed for Wednesday, and in connection with it was one of the grandest exhibitions that has been held in Halifax during the present generation. Paintings, statuary, bronzes, articles of taste and virtue, scientific instruments, microscopes, models, machinery in motion, an aviary, grotto, waterfall, &c., were provided, producing an entertainment of the greatest variety and interest. The schools were formally opened by Mr. John Crossley, M.P., who expressed the pleasure he felt at being present on such an interesting occasion. He rejoiced with them in the completion of so handsome, and in every way so commodious and suitable a building. He wished many more schools could be erected, having the same conveniences for Sunday-school work, now that they were relieved in a great deal in matters of education, by the introduction of a system of more general education. Those buildings were now mainly devoted to Sunday-school work, and were not encumbered or occupied by day-schools; and he thought that was a move in the right direction. He congratulated everyone who had assisted in the carrying out of the work, observing that all must be pleased at the beautiful collection of works of art that were displayed. The exhibition remained open till Saturday.

**MANNINGHAM.**—The memorial stone of the Greenfield new Congregational Chapel, Manningham, was laid on Saturday week by the Rev. J. G. Miall, pastor of Salem Chapel, Bradford. The chapel will cost about 5,000*l.*, and is intended to accommodate about 1,000 persons. About 1,150*l.* remain to be raised. An address was delivered by the Rev. Dr. Fraser. The Rev. D. R. Cowan then offered up the dedicatory prayer, after which the proceedings were brought to a close by a hymn and the Benediction, which was pronounced by the Rev. S. Kennedy. Tea was immediately afterwards served in the adjoining schoolroom, and a very large number of persons sat down. A public meeting was held in the evening in the Wesleyan Chapel, Carlisle-road, Manningham. Mr. John Crossley, member for Halifax, occupied the chair. In the course of an address, he said many of their friends had been running after what was called Gothic architecture, but he could assure them he was very much struck with the building in which he was speaking, and which appeared capably adapted for all the purposes for which they required a place of worship, and might be imitated with advantage. He thought it was extremely kind of their Wesleyan friends to lend them so beautiful a building. He had known Bradford for very many years, and could recollect the time when the neighbourhood where they were now assembled consisted of nothing but green fields, and now he was told those green fields were covered with a population of some 25,000 people, a decent town in itself. This immense increase of population involved a great deal of care, thought, and attention on the part of those who had to make provision for public religious worship. There seemed at present to be no very great surplus of such accommodation, notwithstanding the exertions that were being made by the Congregationalists and others, and he thought there was ample scope for very much greater effort. The Revs. Dr. Russell and R. Bruce and other gentlemen afterwards addressed the meeting.

**RUGBY.**—On Thursday last, Oct. 28, a most enthusiastic and representative meeting was held in the Town Hall, Rugby, for the purpose of presenting the Rev. E. Storrow, Congregational minister, with a testimonial on the occasion of his leaving Rugby for another sphere in Brighton. At six o'clock there was a public tea, at which several hundreds sat down. The tables being cleared, the meeting took place, presided over by John Lancaster, Esq., of Bilton Grange, and at which some 600 persons were present. The testimonial consisted of a beautifully written and an illuminated address, which was read by Mr. Gardener, of the Congregational Church. Mr. Longstaff presented to Mr. Storrow, from the members of his congregation and other friends, a purse containing fifty-five sovereigns; and Mr. Flavell presented a large handsome album from the Young Men's Improvement Class, containing photographs of Mr. and Mrs. Storrow, and of the members of the class. A very warm-hearted address was also read by the Rev. W. Edwards, from an association of ministers, of which Mr. Storrow was a member. Mr. Storrow responded to the presentation in an eloquent speech. One very pleasing feature of the meeting was that two of the masters from Rugby School, and two clergymen of the Established Church in the town, were on the platform, and spoke in the kindest and most liberal manner of Mr. Storrow. Addresses were given by J. M. Wilson and H. Lee-Warner, Esqs., Rvs. Dr. Dixon, C. E. Moberly, W. Birks, F. Timmis, and W. H. Wall (of Rugby); and T. Adams, J. Aspinall,

M. Biggs, W. Edwards, W. Froggatt, S. Greathead, J. Sibree, C. G. Squirrell, and W. J. Woods. All expressed their very high esteem for Mr. Storrow, and eulogised his qualifications as a preacher, a pastor, a lecturer, a scholar, a worker, a friend of the young, and a liberal-minded Christian gentleman. Mr. Storrow closed his ministry in Rugby on Sunday, after a pastorate of eight years, and will enter upon his duties in Brighton next Lord's Day.

**YORKSHIRE CONGREGATIONAL UNION.**—The autumnal meeting of the Hull district of the Yorkshire Congregational Union was held at Driffield on Wednesday, the 27th of October. Mr. T. Stratton (of Hull) presided. The Rev. George Bailey, missionary from Jamaica, and other visitors, were received, and on the motion of the Rev. R. Shepherd (Beverley), seconded by Rev. H. Wonnacott (Hull), it was resolved, after some discussion on a point of order, to recommend that the new minister of the Tabernacle Church, Hull (the Rev. J. Deighton), late of the Leicestershire Union, be recommended for fellowship on receipt of the usual letter of dismissal. A discussion took place with respect to a chapel at Muston, near Filey, which had fallen into disuse, and the Rev. W. H. Statham spoke strongly on the necessity of maintaining Nonconformist churches in rural districts. He moved that a committee be appointed to look into the matter for this purpose, which was carried. The election of chairman for the ensuing year was then proceeded with, and the votes were considerably in favour of the Rev. R. Shepherd, of Beverley, who was accordingly declared elected. The Rev. W. M. Statham proposed that the Yorkshire Union be applied to for the necessary funds in order that an iron church may be built at Filey by the next summer. The Rev. J. B. Robertson pointed out that the union did not lend money, and the motion was then altered to the effect that the Yorkshire Congregational Chapel Building Society be applied to for a loan, which was carried. It was stated that the new church at Skipssea was being rapidly proceeded with, and would no doubt be opened about Christmas. The reports from the subsidiary churches were considered, and after the business had been transacted, the delegates adjourned for dinner. A public meeting was held in the chapel in the evening. Mr. Stratton in the chair. Addresses were delivered by the Revs. J. Fordyce (Grimsby), J. B. Robertson (secretary of the union), H. T. Robjohns (Hull), Dr. Fraser, and Mr. W. Hudson (Hull), and the proceedings closed in the usual manner.

**LONDON BAPTIST ASSOCIATION.**—The quarterly meeting of this association was held on Oct. 26, at Arthur-street Chapel, Gray's-inn-road. After devotional exercises, the Rev. J. Fletcher, of Commercial-road Chapel, read a paper on "Church Finance," which was followed by a considerable discussion on the comparative merits of weekly offerings and the pew-rent system. It was decided to send a letter of condolence to the Rev. S. H. Booth, a former secretary, who is too ill to undertake serious work. At a subsequent part of the day, Mr. J. P. Bacon, of Walthamstow, read a paper on "Our Prayer Meetings." A brief discussion followed, after which the business of the association was discussed. The new chapel in Highgate-road, towards which it contributes 1,500*l.*, in course of erection. A resolution was submitted by the Rev. W. G. Lewis, and unanimously adopted, "That this association cordially approves the proposal to create a fund for retiring pastors and pastors' widows, and pledges itself to give careful consideration to any plan for the purpose which the Baptist Union may adopt." At the tea-table, at which about 150 pastors and delegates sat down, the usual collection was made on behalf of "The Pastors' Aid Fund." A crowded meeting was held in the chapel in the evening, presided over, as were all the previous meetings, by the Rev. W. Howison, president of the association. Addresses were delivered by the Rev. T. Collins, of Penge, the Rev. J. P. Chown, and the Rev. C. H. Spurgeon, who, in the course of his speech, advised his hearers to stand to their guns; keep on plodding, and stick to the old-fashioned gospel. Revivalism, he said, might come occasionally; but they had begun to be afraid of their churches wanting to be fed upon that. Much harm, he believed, was done by the remarks in one or two newspapers that revivalism should be the normal condition of their churches. There was a great work for the churches to do, and he believed God meant to honour the churches. They were to be thankful for what they had received in the shape of a revival, but were not to think they had got anything very great, for it would take something a hundred times greater to move London.

**FUNERAL OF PROFESSOR NEWTH.**—On Thursday the remains of the Rev. Professor Newth, of the Lancashire Independent College, who died on the preceding Saturday, were interred at Brooklands Cemetery, and the ceremony was attended by a large concourse of ministers, old students, and laymen who had known and respected the deceased in his long and useful career. The service, which was held in the library at the college, Whalley Range, was peculiarly impressive. The Rev. H. Griffiths, of Barnet, formerly of Bowden, presided, and the Rev. J. A. Macfadyen and the Rev. C. Scott, LL.B., the principal of the college, assisted in the service. The present and many of the old students attended. Memorials, in the form of chaplets of flowers, woven by loving hands, were laid on the coffin. The Rev. Watson Smith, of Wilmslow, who was united with the deceased in the closest bonds

of personal friendship, delivered an address, of which we can only give the conclusion:—

Right Christian thinking and principle in every department of human life and affairs, domestic, social, commercial, in civil and ecclesiastical questions, and especially in our Church life and relations, must be indispensable to all solid and abiding Christian work and advancement of the kingdom of Christ. Christian thinkers are necessary as well as Christian workers. The mind, the spirit of the Church, must keep pace and order with its body and external actions, or these will sooner or later fail and collapse for want of the growth and development of an upper and inner life. We want the higher meditateness, thoughtfulness, and prayer with our higher spirits in the Christian Church, to feed and nourish our actions, and make them deeper, purer, stronger, more prosperous, far-reaching, and enduring. Never have I known a richer or happier union of the Christian thinker and the Christian worker than in our late professor. His views on the various subjects of practical human and Christian interest had been well and carefully formed and matured. Hence, with all his gentleness, goodness, and tolerance, his remarkably strong and decided principles as a Nonconformist, his earnest conviction that until the spirit of God was free to act in Christian Churches and Christian hearts, and they were made free to think and act with him—liberated from all State control, and, as well, all other earth-born, man-made tyrannies—there could be no fundamental reform or revival in our country—in that which is called Christendom—no advancing regeneration of mankind. His reverence for all true human liberty and for human minds and souls, in their relation and responsibility to God, was so great that, as a teacher and a preacher, he had little of the dogmatic air, but rather stood as a friend and brother on a higher elevation, and pointed the way upward to the eternal word, the life, and the light of men.

At the close of the service in the college the funeral procession proceeded to the cemetery at Brooklands. There were twenty mourning carriages, which were filled with relatives and friends, whilst a great many mourners went by train. Amongst those present were the Rev. Dr. Newth, Principal of New College; Miss Newth, Miss C. Newth, Mr. F. Lee, Mr. J. Lee, Mr. J. M. Lee, Dr. Alfred Newth, Mr. H. Lee, Mr. S. Watts, the Rev. A. Thomson, the Rev. Professor Scott, the Rev. D. J. Hamer, the Rev. J. Rawlinson, Rev. W. Selbie, Rev. W. J. Hall, Rev. D. Carter, Rev. T. Willis, Rev. G. H. Brown, Rev. T. Stimpson, the Rev. H. Griffiths, Rev. Watson Smith, Rev. J. A. Macfadyen, Rev. E. Simon, Rev. G. S. Empson, Rev. H. Long, Rev. H. C. Finlayson, Rev. T. Hamer, all of Manchester and Salford; Rev. Dr. Falding, Rotherham; and many other professors, ministers, and laymen. The deacons of the Chorlton-road Congregational Church (Mr. T. Dunkerley, Mr. B. L. Green, Mr. Dean, and Mr. France) were present as a deputation from that church with which he was connected. The pall-bearers were the Rev. Dr. Falding, Rev. A. Thomson, Rev. G. B. Johnson, Rev. J. M. Hodgson, Mr. Henry Lee, and the Rev. E. Hassan. The last offices for the dead were read by the Rev. J. A. Macfadyen, and after relatives and friends had deposited their memorials of affection on the coffin, it was lowered to its final resting place. The coffin bore the inscription, "Alf. Newth. Born, Dec. 23, 1811; died, Oct. 23, 1875."

**IPSWICH NEW BAPTIST CHAPEL.**—The ceremony of laying the memorial stone of the new chapel now in course of erection on the London-road for the Baptist congregation connected with Burlington-road Chapel, which has been so largely augmented by the accession of a portion of the Turret-green congregation, with their pastor, the Rev. T. M. Morris, took place on Thursday, Oct. 21. It is to accommodate 1,000 persons, and the old chapel is to be converted into a school and lecture room. The total outlay will be about 5,000*l.*, of which 2,000*l.* has been subscribed. The stone was laid by Sir Morton Peto, Bart., to whom a silver trowel was presented. The company then adjourned to the schoolroom, where Sir Morton delivered an address, in the course of which he referred to the establishment of Pöpery in connection with the Church of England. He said:—

So far as I have any knowledge of the matter, wherever the Real Presence is preached, wherever sacerdotalism obtains, I believe in my conscience that with regard to the baneful effects thereof, you might just as well have the mass in all its full development. If this is the case, we who take the Bible as our rule of faith, whose ministers preach "Jesus Christ and Him crucified," and who preach the simple doctrine of the Gospel, should feel that we have, in regard to our various effects in evangelising the various villages in which our churches are placed, a very heavy and grave responsibility. (Applause.) But my dear friends, this cannot be done, as I said just now, unless the churches thoroughly understand each other. We must all work in concert, and we shall then be able to map out our districts and take up our work in thorough, hearty association with each other, feeling that those small matters in which we disagree are but trifling and evanescent as compared with the greater subjects concerning which we are at one. (Applause.) Now it is in regard to this particular matter that I feel it very important that in a great centre like Ipswich you should have strong churches; that you should have, as I trust you will have here for a great many years by the Divine blessing under our friend Mr. Morris, a strong and effective church. I hope the sister church that he has left will be equally strong and effective with this. I am sure that nothing that has occurred should either separate them in their love, or cause the shadow of ill-feeling. I cannot but rejoice in a distant part of the country to see what is going on in other churches. I have been lately in Cornwall and have had the opportunity of seeing that the work of John and Charles Wesley, after two centuries, is as fresh and vigorous as it was in their time. They were banded together for

the same object, and shall not be bound together for the future in a similar manner.

The Rev. G. Gould, in the course of a long address, expressed a wish for the prosperity of the new chapel, and that such Divine blessing as should attend such a movement might not be wanting. In the rural districts of this country the congregations scattered amongst the agricultural population were subject to so many fluctuations and were so greatly under the influence of their ecclesiastical and other leaders, that it was a very difficult thing to maintain the work from year to year. There were large estates in different parts of the county upon which Nonconformist tenants found difficulty in obtaining renewal of their leases, or in obtaining a farm at all. He had heard of cases of the kind of so powerful a nature that he not been assured of the veracity of his informants he would have had difficulty in believing them. Nonconformists shopkeepers also in small villages found it a very difficult thing to maintain their ground. The labouring class had become much more migratory than it was, so that labour had become exceedingly scarce in districts formerly very populous, and these things conjointly were telling upon the little Nonconformist communities which had gathered together in the rural districts, and called much for the sympathy of the larger and stronger communities in town. The Rev. T. M. Morris announced contributions to the extent of about 400*l.*, 170*l.* having been subscribed that day. Mr. W. Fraser moved, and Mr. Piper seconded, a vote of thanks to Sir Morton Peto; and in the evening the Rev. W. G. Lewis preached at Tacket-street Chapel, which was kindly thrown open for the occasion by the Rev. V. W. Maybery.

### Correspondence.

#### HARE COURT CHURCH AND ITS LATE MINISTER.

To the Editor of the Nonconformist.

SIR,—Under the title of "Hare-court Church during the ministry of the Rev. A. Raleigh, D.D.," there has been issued a pamphlet comprising, with an attack on the character and conduct of Dr. Raleigh, statements respecting the church and congregation over which he presided for a period of seventeen years. The allegations made in this pamphlet consist almost entirely of such as were investigated long ago, and disproved to the satisfaction of all persons concerned, with the exception of those by whom the allegations were made. We should not, therefore, have deemed it necessary to take any notice whatever, either of this reproduction of the charges in question, or of any other matters contained in the pamphlet, were it not that there are always some persons who fancy that there must be some truth in anything that is boldly asserted and reiterated, if it be not authoritatively denied.

It may, however, be considered due, both to Dr. Raleigh and the church and congregation of Hare-court, that we, who are fully cognisant of all the facts and circumstances, should publicly and emphatically deny, whether in substance or in detail, the truth of the charges brought against Dr. Raleigh personally, and the statements made respecting the proceedings of the Church and its alleged decadence.

Whatever difference of opinion there may be as to any particular part that he may have taken in the management of the church, or as to the propriety of his removal to Kensington, Dr. Raleigh may rest assured that he still has, as ever, the love, gratitude, and entire confidence of those over whom he so long presided, and among whom his labours were so greatly valued and blest. Nor is it conceivable that the esteem and confidence in which he is universally held will be in the least degree shaken by such a publication as that which has called forth this letter.

We are, Sir, yours obediently,  
Signed on behalf of all the deacons (twenty in number)  
of the Hare Court Church,

JAS. RISDON BENNETT, M.D., F.R.S.

Hare-court, Canonbury, Oct. 25, 1875.

\*.\* We received a short time since a copy of the pamphlet referred to [for review, but perceiving its drift, we at once threw it on one side as unworthy of notice. Quite apart from the main points discussed in the above letter, with which we are incompetent to deal, it seems to us now, as it then did, that the writer of the pamphlet, not being at the present time in any way connected with the church in question, had no moral right to issue such a publication. It was, moreover, to say the least, peculiarly ill-timed—Dr. Raleigh having left Hare court and taken another charge. Nor does the title or appearance of the book suggest the nature of its contents. We believe that the eminent publishing firm whose name was at first attached to it have, on becoming fully aware of its contents, promptly withdrawn their name, and stopped the sale of the publication as far as they have been able. If we had any influence with the writer, we should strongly recommend him to suppress a pamphlet which ought never to have been written. We have received one or two other letters on the same subject, but are of opinion that no good would arise from any further reference to it in our columns.

#### LIBERALS AND DISESTABLISHMENT.

To the Editor of the Nonconformist.

SIR,—It will be a gratification for you and your readers to know that at our seventh annual *soirée* of the Reform Club, we carried the following resolution with acclamation:—

"That the time is now arrived when in justice to Dissenters the severance of the Church from the State ought to be made one of the paramount questions of the day."

Further, it will be interesting for you to know that the meeting was not packed with Radicals, but was public to every person who paid; and, more, that the population of Heywood is over twenty-two thousand. We had certainly some hesitation before we ventured on such an experiment, because we have many Churchmen members of our club; for I believe that such a resolution has not been proposed elsewhere than on the platform of the Liberation Society. And the result has been a complete success, and I hope you will use all your influence in persuading other Liberal clubs throughout the country to do likewise; for I am convinced in my own mind, that until the Church and the State are separated all real reform is impossible. I may further inform you that we had our president, Mr. Alderman Willans, J.P., in the chair, and Mr. Phillips, J.P., M.P. for Bury, Henry Lee, Esq., J.P., of Manchester, and J. C. Cox, Esq., of Belper, besides other local gentlemen, who addressed the meeting. In fact, it was a Liberation meeting, as all reform meetings ought to be. I have forwarded the Heywood local paper, so that you can see for yourself what our Reform Club is doing towards spreading these great and glorious principles which will ultimately bless the world. I may also inform you that Rector Henderson has not sold up the six poor cottagers yet for the twelve-and-sixpence *tithe*.

By giving this a place in your journal you will oblige, I hope it will be the means of inducing all Liberal clubs to do as we at Heywood have done; that is, by making the work of the Liberation Society our work, and by doing so, all true Reformers will be united. And then, and then only, will victory be certain.

Yours respectfully,

JOHN MCCUTCHEON.

74, York-street, Heywood,  
October 30, 1875.

#### "OUR CITY CHURCHES."

To the Editor of the Nonconformist.

SIR,—In the sentiments expressed by your correspondents writing under the above heading, in your impression of last week, I heartily concur. There can be no doubt that the machinery at present existing in the shape of open churches and chapels in the City of London fails to enlist the sympathies of the artisan and unskilled labouring classes of society; and the same principle obtains in all our large towns throughout the kingdom. The facilities now afforded for living away from one's business premises necessarily creates a void in our town places of worship. It is certain that there is no lack of capital (to use a commercial phrase), but that the resources are wrongly employed. For the sort of work to be done, and the way it should be done, I cannot do better than point to that prince of societies, the London City Mission. It is exactly the kind of organisation to meet the difficulty hinted at by your correspondent. It is the carrying of the Gospel by the words and by the lives of the mission agents to the people. The entrances which these men gain into the homes and hearts of the lowest of the low, cannot but convince us that the head of the nail has been struck in the right way. Let Established Church ministers, and all other church ministers, lay aside their seeming exclusive and too professional characters, and go as men to save the souls of men—carry to the homes of such the gladdening news upon which they live. Let this be done, not in an officious and obtruding way, but in the spirit of "being all things to all men," and soon we shall find that there will be no lack of attendance at our city churches and chapels.

Liverpool.

I am, Sir,

G. S. W.

#### UNION CHURCHES.

To the Editor of the Nonconformist.

DEAR SIR,—Can you inform me of the usual plan of carrying out the principle of union in the so-called Union churches? In responding to an application to aid in the erection of a new Union chapel, I asked the gentleman who applied to me, and wait his reply as to the proposed chapel; meanwhile, as it is a subject of general interest, I should like to know how the scheme answers in other places. I know of two in my neighbourhood, and presume there is nothing in the trust deed to prevent a Baptist minister being chosen, but practically I cannot see how the principle of union is carried out differently from what it is in the Independent chapel to which most of my family go, or the Baptist chapel where I attend.

The ordinance of believers' baptism cannot be observed in either chapel for want of a baptistery; the missionary services are organised by the London Missionary Society, and the collections go to that institution, and I presume other Independent institutions are also supported in them. There may be chapels in other places where the various Baptist institutions are supported, but in either case I contend

these places of worship should not be called *union* chapels.

The only places worthy of the name are in my opinion those in which there is a baptistery and a font, or in which the rite is not administered either to infants or believers; in which the minister may be either a Baptist or a Pædobaptist, and the diaconate includes both; in which the missionary services are alternately in connection with the Baptist and London Missionary Societies—for although the churches may include theoretical Episcopalians, Wesleyans and Presbyterians, yet they must be essentially congregational until an organised Union Church is formed on some connective principle.

There is nothing I believe in the tenets of an Independent minister to prevent his baptizing believers, but in the case of a Baptist being the pastor, parents would have to apply to some neighbouring Pædobaptist minister to administer the rite.

Such are my views of a Union Chapel as it ought to be, and I shall be glad to learn what they really are. My notion is that whatever arrangement is made at starting, if the first minister is a Baptist and continues to be the pastor for some years, the place continues in reality a Baptist chapel; on the other hand, which is more commonly the case, if the first minister is a Pædobaptist, the chapel comes to be practically an Independent chapel.

Yours truly,  
ENQUIRER.

#### CAN THE ENGLISH STATE CHURCH TEACH THE CHRISTIAN FAITH?

To the Editor of the Nonconformist.

SIR,—The tone of depreciation common to all parties when speaking about the English Church starts very forcibly the inquiry: Can such a community teach the principles of our common faith? Leaders of public opinion, political and religious, within the Church and without, however various the grounds of their utterance, agree in speaking of incompetency within the pale of the Church, as if that incompetency were vital to the religious welfare of the people. It can, therefore, be no presumption in any man to ask: Is it so—is there underlying State-Church action some idea opposed essentially to some element of the Christian faith?

To be faithful it must be admitted that side by side with this agreement as to the incompetency of the State Church, a most remarkable development of unity among Free Churches has been manifesting itself by word and deed during the last twelve or fifteen years; and as if to make all men see the course which Christian thought and action is marking out for the future, there has been a corresponding desire on the part of the Free Churches to respect and honour the men within the Church itself true to the principles of the common faith. This development of Christian oneness has grown until the State-Church idea confronts men on every hand to bid them desist from the cultivation of Christian unity. Churchmen of the common faith are beginning to say in effect, Whatever oneness of faith there may be between us and Dissenters, we must keep ourselves to ourselves lest fellowship with Dissenters compromise our State-Churchism. And Dissenters are beginning to say, We must beware of brotherhood; fraternity with men of "like precious faith" within the State Church lest we commit a dishonour upon our faith which must undermine it. The outlook from the Free Churches is in favour of State-Churchism at the expense of honour to the common faith. The outlook from the Free Churches upon the State Church is in favour of respect for the common faith at the expense of State Churchism. The interpretation of these facts seems irresistible.

Is then English State-Churchism unfriendly to "the common salvation"? It should be understood in asking this question that the English State-Church system should not be confounded with the new parties which have grown up under it—Ritualist or Rationalist. For the sake of our brethren of the common faith let us refrain in this inquiry from burdening their Church system with these party peculiarities. Interpreting the written standards of the Church in their way, and improving them up to their ideal, what on these hypotheses would remain in the system prejudicial to the common faith? The root idea of the system even in such circumstances would continue what it is now, viz.:—A claim for the State through its clerical officers to a right of veto upon the hope or fear of the individual man, concerning his salvation. In baptism and in burial, in confirmation and in communion, the State-Church claims an oversight and care of the soul, which compromises its personal relation to God as supreme. Because the State is a Power—claims and exercises a veto—between man and his neighbour in things civil, and could not be a power without this right of veto, it is a "minister of God," a representative of His power as the arbiter of secular rights. The State being a power, having this right of veto, it cannot in any form ally itself with religious opinion, custom, or belief, without assuming an authority over the soul, corresponding to its authority over the person and goods of its subjects. By any assumption of this authority, however small in degree, however remote its exercise, however doubtful its measures of

responsibility as compared with its clerical employees, the State makes itself partner with the Supreme in declaring the reconciliation of the soul to its Maker. The root idea of Free-Churchism, on the contrary, affirms that there is relation between the soul and its Maker with which no human agency may or can interfere. As Supreme, our common Father in the matter of a soul's reconciliation with Himself can and must speak for Himself and by and for Himself alone. When He pleases, in the exercise of His prerogative as Supreme, to speak peace to a human spirit, there is peace, and a place which no State and no State officers have either the right, or the power, or the appearance of a right or power, to disturb. If there is one doctrine more than another which binds the Free Churches together, it is this—Peace with God is by His Grace alone. The State must needs be guilty, therefore, in theory, of representing man's peace to come from the grace of God and the grace of the Church combined: Every man who respects the supremacy of God must begin at once on the sight of this truth to separate the Church from the State. The unity of the Free Churches represents the sole sufficiency of God's grace for man's peace, and the development of that unity results necessarily in discovering more and more the irreconcilability of any State-Church system with clear and complete apprehension of the broad principles of the Christian faith.

I am, Sir, yours very truly.

THOMAS ROBERTS.

40, Azenby-square, Nov. 1, 1875.

### THE EDUCATION ACT.

**LONDON SCHOOL BOARD.**—At a meeting of this board last Wednesday it was resolved, on the recommendation of the School Management Committee, that an appeal should be made to the public to furnish the board with a capital sum of 2,000*l.* which may be invested, the interest being applicable to incidental expenses connected with scholarships in secondary schools. The School Management Committee also reported that, in accordance with the authority given by the board, they had arranged with the National Training School of Cookery for instruction in cookery at two schools. The adjourned debate on the report of the statistical committee was resumed, and occupied the greater part of the sitting. Just before eight o'clock, after the board had sat five hours, a member attempted to talk against time, so as to bring the meeting to a close without a division, those in favour of the committee's report being desirous of closing the subject. Mr. Morley, M.P., thereupon rose and entered an earnest protest against a practice being imported into the London School Board, which, he said, was discreditable to the House of Commons. The debate was ultimately adjourned.

**PINEBURY SCHOOL BOARD ELECTION.**—The election to fill the vacancy caused by the death of Mr. Tabrum, which takes place on the 29th inst., increases in interest. The fourth candidate who has appeared in the field is Lord Francis Hervey, who espouses the educational views of the National Society, if he is not their nominee. His candidature will divide the Church interest, which was expected to be secured on behalf of Mr. Surr. The Rev. Mark Wilks has attended several public meetings during the week. On Monday he was at Spaffelds Schoolroom, Mr. Baxter Langley in the chair; on Thursday, at Salters' Hall Chapel, Essex-street, the Rev. Jessie Hobson presiding; and on Friday at Stoke Newington, the Rev. Mr. Spenceley in the chair. At each of these meetings the clear and eloquent exposition by Mr. Wilks of the educational work entrusted to the London School Board, and of the principles by which if elected, he would be guided, was very cordially appreciated, and resolutions in his favour were heartily adopted. Neither of the other candidates, Mr. Bolton, Mr. Surr, or Lord Francis, seem to care specially about throwing themselves on popular support by means of public meetings, but are mainly content with active canvassing and the issue of placards. This week Mr. Wilks will address the ratepayers at the Odd Fellows' Hall, Wilderness Row, on Friday, and at the Birkbeck Institution, Southampton Buildings, Chancery-lane, on Saturday.

**GRAVESEND.**—A school board is to be elected for this borough, and in order to prevent the turmoil of a contest an arrangement has been come to. The gentlemen agreed upon on the one side are—Mr. J. Elkin, J.P., the Rev. W. Guest, Mr. Fenwick, and Mr. H. Howard (labour candidate). The Church of England representatives are the Rev. J. Scarth, the Rev. F. A. Marsh, Mr. C. J. Smart, Mr. J. C. Armstrong, and Mr. G. O. Littlewood. The election is fixed for the 12th of November.

**WILLESDEN.**—This parish, which is just outside the bounds of the metropolis, has recently received from the Lords of the Committee of Council on Education a final notice, calling upon the parishioners to provide additional school accommodation within six months. If, at the expiration of that period, the required accommodation has not been provided, or is not in course of being provided, the notice intimates that their lordships will cause a school board to be formed for the district.

**NATIONAL EDUCATION LEAGUE.**—A meeting of the Executive Committee of the League was held at the offices, Birmingham, on Wednesday. In the absence of the chairman (Alderman Chamberlain), Mr. George Dixon, M.P., presided. The secretary

(Mr. F. Adams) read the report to be presented to the annual meeting, to be held on November 10. Resolutions were passed approving the report and statement of accounts. The course to be taken in the next session of Parliament was also considered, and the following resolutions were passed:—"That Mr. Dixon be requested to introduce into the House of Commons next session his bill, providing for compulsion and school boards, or a resolution in favour of compulsory attendance at school and the establishment of school boards in all districts." "That Sir Charles Dilke be requested to introduce in the next session of Parliament a resolution in favour of free schools." "That, from the frequent complaints which have been made by their correspondents, the committee have reason to believe that the powers entrusted to the Education Department are not administered with impartiality, and especially that the authority and discretion of the department in relation to sites, fees, transfers, and the provision of school accommodation are exercised without due regard to the rights of school boards and the wishes of the ratepayers; and the committee are further of opinion that the arbitrary conduct of the department is calculated to strengthen denominational interests at the sacrifice of national education, and they therefore request Mr. Dixon to bring the subject under the notice of the House of Commons during the next session of Parliament."

**PROFESSOR MAX MÜLLER ON NATIONAL EDUCATION.**—On Thursday afternoon Professor Max Müller, M.A., of Oxford, distributed the prizes in connection with the Oxford and Cambridge Local Examinations, in the large room of the Free Trade Hall, in Manchester. There was a very large attendance, and the mayor presided. Professor Max Müller, in addressing the meeting, began by sketching the history of the University Local Examinations, and went on to say that they had proved a real blessing to the teachers as well as the taught. Referring to difficulties surrounding the question of religious instruction in school, he said he shared with his countryman Basedow the opinion that if it were possible to imagine a religion or a sect that should try to oppose or retard the education of the people, that religion could not be a true religion, and the sooner it was swept away the better. He said the same of national education. If there were, or could be, a system of national education that should exclude religious education, that system could not be the true system, and the sooner it was swept away the better. The fundamental principles of national education had become firmly established in Europe, they had spread all over Germany, they had been adopted in Denmark, Sweden, and Russia, and had lately found their way into Italy. France and England still stood aloof, but there were unmistakable indications that the time had come when England would recognise the principles in question—namely, education by the nation and for the nation, and complete separation of school teaching and Church teaching. Having explained how the system was to be brought into operation, and urged that a higher status should be given to teachers, he concluded with these words: "In England you have everything, and there is no reason why your national education should not be as much ahead of that of Germany as the education of Germany is ahead of that of China. You have money, you have peace, you have public spirit, and you have what is best of all—practical religion. I mean you still do a thing, however much you may dislike it, because you believe it is the will of God. Well, then, invest your money, utilise your peace, rouse your public spirit, and, as one-half, three-fourths, nine-tenths of real, practical religion is education, establish national education—compulsory, and, it may be, gratuitous education." The views expressed by the professor were heartily applauded by the meeting. Mr. J. T. Hibbert, in moving a vote of thanks to the professor, expressed his surprise that a professor of the University of Oxford should be so much in advance of what people were in that district, and said that for himself he was scarcely prepared to go so far. The Bishop of Manchester and the dean also criticised the address.

### FOREIGN MISCELLANY.

The Paris papers state that Prince Bismarck is suffering from nervous affection.

It is officially announced that the German Legation at Rome and the Italian Legation at Berlin are to be raised to the rank of Embassies.

We learn from Cairo that the Egyptian troops have entered Abyssinia, and that the King's forces retreated before them without offering any resistance.

It is reported from the West Coast of Africa that the Ashantees and Djuabins are at war, and that messengers from both tribes are at Cape Coast Castle awaiting the return of the Governor from Accra.

The *Cross Gazette* says that the German Emperor is recovering satisfactorily, and that in about a week's time he will, in all probability, pay his proposed visit to Silesia, and take part in the battues arranged for his entertainment at Sagan and Ohlan.

By order of Don Carlos, two of his generals, Saballs and Dorregaray, are, it is stated, to be tried by court-martial for having compromised the Carlist occupation of Catalonia. According to Madrid advices, the Carlists have abandoned the valley of

Valmaseda, in order to concentrate their forces in the northern provinces.

Mr. Henry Vincent, the English lecturer, whose visit to this country five or six years ago will be widely remembered, has come again, to fulfil a series of professional engagements and renew acquaintance with his troops of friends.—*Christian Union* (New York).

A despatch from Athens announces the death of Archbishop Lycurgus, of Syra and Tenos. The archbishop, it may be remembered, was in London a few years ago, and made a very favourable impression on the clerical and general society to which he was introduced.

**SLAVE CAPTURES.**—Latest advices from the East African Coast report the capture of six dhows carrying slaves. Five were seized by the boats of H.M.S. London, which were cruising on the lookout, and one by H.M.S. Thetis.—*Globe*.

**FLOODS IN THE SOUTH OF FRANCE.**—The Garonne has risen to such a height during the last few days that fresh inundations are apprehended at Toulouse. In some parts of the town the streets are flooded, and those inhabitants of the Faubourg St. Cyprien who had returned are again abandoning their houses. According to later accounts the Garonne is subsiding, but the weather is reported heavy, the clouds low, and more rain threatening.

**THE ROMAN CATHOLICS IN GERMANY.**—Three of the members of the Cologne Cathedral Chapter and one of its vicars have sent the Government a declaration promising obedience to the State laws. This declaration being deemed satisfactory, Dr. Falck, the Minister for Public Worship, has ordered that the payment of their salary by the State, which had been suspended, shall be resumed. At a meeting of the chapter a majority of the members are said to have declared against joining in the protest of the archbishop against his expulsion from the Archiepiscopal Palace, which is the property of the State.

**THE FIRE AT VIRGINIA CITY, NEVADA, U.S.**, burnt over a surface of half-a-mile by three-quarters of a mile. It was driven by a south-westerly gale, and was stopped only by the wind lulling and nothing being left to burn. Two men were killed. The loss is estimated at \$2,000,000. Ten thousand people are homeless, and the work in the mines is stopped. Nearly all the churches, newspaper offices, the opera-house, and the railway-stations are destroyed. Several buildings were blown up to stop the progress of the fire. The people were panic-stricken from the first, and caused additional trouble.

**OPENING OF THE GERMAN PARLIAMENT.**—On Thursday the German Parliament was opened by Herr Delbrück in the name of the Emperor William. The speech from the throne expresses satisfaction at the progress of the country, and the good relations existing with Foreign Powers. Referring to the stagnation in trade, it says that the Government has no power to remedy the evil, which, it adds, is certainly not caused by any want of political security or by fears for the maintenance of peace. In conclusion, reference is made to the reception of the Emperor William at Milan, as a proof of the friendship between Italy and Germany, and as a fresh guarantee for the maintenance of peace. At the conclusion of the speech, three enthusiastic cheers were given for the Emperor.

**PROPOSED REDUCTION OF EUROPEAN ARMAMENTS.**—We learn from Vienna that Herr Fux, a Progressist deputy in the Austrian Reichsrath, has given notice of a motion requesting the Government to convoke a conference of the Powers friendly to Austria for the purpose of considering the expediency of reducing the armaments of Europe "on the basis of definite proposals to be made by the different Governments." A telegram from Graz informs us, on the authority of a member of the Reichsrath, that an interchange of views is taking place between Austrian and Hungarian delegates and English, French, German, Italian, and Swiss members of Parliament, the result of which will probably be an international conference of deputies at which the question will be discussed.

**LOSS OF A FRENCH IRONCLAD.**—Early on Sunday morning a fire was discovered on board the Magenta, a French ironclad, lying in Toulon Harbour. An attempt was made to get rid of the powder, but before this could be done the vessel blew up. There was no loss of life, but a few of the men were injured, and two other war ships were set on fire by the burning splinters, but the flames were soon extinguished. The cause of the disaster is unknown. The explosion of the vessel was followed by showers of burning wood, paper, and iron, which fell into the streets of Toulon. One of the plates of the ship fell on to the pavement and entered it some eighteen inches. Not a single jet of gas was left burning in the town. The windows of the shops, *cafés*, and private houses along the quays were all broken, while doors and shutters were burst open. There was scarcely a house in the town which has not been more or less injured. It is confirmed that no lives have been lost.

**ITALIAN FINANCE.**—Signor Minghetti, the Italian Premier, has been entertained at an electoral banquet at Cologne, in Venetia. He entered into explanations respecting the finances of Italy, and said that the deficit of 1876 would amount to sixteen million lire. If, however, the capital were raised for the new railway works set down in the Budget and merely the interest provided for, there would be an equilibrium. Future requirements would be met by the increase in the customs receipts and the natural growth of the revenue.

The floating debt and the forced currency would still, however, present difficulties. Referring to the visit of the Emperor of Germany, Signor Minghetti said that some people thought it would lead to a change in the ecclesiastical policy of Italy. There was, however, no ground for the supposition. The separation of Church and State was the basis of that policy, and it had hitherto given such good results that there was no reason for altering it. Signor Minghetti's speech was much applauded.

**THE BEGUM OF BHOPAL AND THE PRINCE OF WALES.**—We learn on reliable authority that Her Highness the Nawab Shah Jehan, G.C.S.I., Begum of Bhopal, will appear unveiled at the Chapter of the Investiture of the Star of India, to be held at Calcutta during the visit of His Royal Highness the Prince of Wales. Although, prior to accepting the Viceroy's invitation, it was explained to her highness that it would be inconvenient for her to participate in the ceremonies of the chapter unless she doffed her veil, and as her religion forbade her being unveiled, she might be present under purdah, her highness resolved at any sacrifice to perform an act of loyalty and honour to the prince, exclaiming, "What! can I, the leading native queen in India, be said to be wanting in making tazim takrim (paying respects) to the Shan-shah (Emperor) of Hindustan, and son of my mother Queen in England? No! I will go unveiled, and, as long as my husband is with me and approves of this act, I have naught to fear about not being over-scrupulous in religious customs."—*Times of India*.

**THE CONGO EXPEDITION.**—The steamer African brings the following news of Commodore Hewett's expedition to the River Congo to enforce satisfaction for the piratical looting of the English schooner Geraldine, and the murder of her crew by natives; also for the suppression of piracy. The expedition consisted of the Active, Encounter, Spiteful, Merlin, Foam, Ariel, and Supply. After the vessels had proceeded as far up the river as was deemed prudent, a force of 500 men, including 150 marines in boats, were taken up by steam launches on the 31st of September. Between the 2nd and the 11th October the expedition visited various creeks in the river, and destroyed several towns and villages of the pirates. The latter in several cases kept up a brisk fire from the bush. The casualties to the expedition were, however, only one killed and six wounded. Means were very successfully taken, under Dr. Fegan, to protect the health of the men of the expedition. Out of all the men taken up this, which is considered a very unhealthy African river, not one succumbed to disease. On September 15, Commodore Hewett held a palaver with several native kings, seventy-three miles from the river's mouth, who expressed themselves more than pleased with the work the expedition had completed, and stated that commerce on the river was sure to be increased when it became known that peaceful traders could pass up and down without risk of life and property. Sir William Hewett returned down the river on September 7.

### Epitome of News.

The Duchess of Edinburgh was safely delivered of a daughter at half-past ten on Friday morning, at Eastwell Park. The official bulletins issued are of the most favourable nature.

The *Court Circular* says that Her Majesty has received with great gratification "the news of the safety of the Duchess of Edinburgh, and of the birth of the Queen's fifteenth granddaughter and twenty-fourth grandchild."

The Queen and Princess Beatrice and all the ladies and gentlemen in attendance were at Crathie Church on Sunday. The Rev. William Grigor, of Edinburgh, preached. The weather during the last week has been very cold and unsettled.

Hallow's'en was to have been celebrated at Balmoral according to the custom on Monday, but the festival this year was omitted in consequence of the death of one of the Queen's principal servants.

On Monday the *Serapis*, having on board the Prince of Wales and suite, arrived at Aden, and his royal highness received a very cordial reception. The town was splendidly decorated. The *Serapis* steamed away for Bombay the same night.

The Princess of Wales has caused a letter to be written to the proprietors of the *Castalia*, thanking them for the comfort she enjoyed on board that vessel when recently crossing the Channel.

The King and Queen of Denmark, and the Princess Thyra, arrived at Dover yesterday, and departed by special train for Charing-cross. They were received by the Princess of Wales and proceeded to Marlborough House, and are expected to remain in England for several weeks.

The *Gazette* officially notifies the appointment of Sir Richard Baggallay to be an ordinary judge of the Court of Appeal.

The first Cabinet Council of the season is to be held to-morrow (Thursday).

The London correspondent of the *Leeds Mercury* writes:—"A friend of mine who was very glad to see Lord Hartington assume the duties of leadership of the Liberal party, believing that all that was needed was a mere stop-gap until Mr. Gladstone should be induced to go back to his post, has considerably altered his opinion on receipt of a letter from Mr. Gladstone himself, in which the right honourable gentleman expresses in the plainest terms his resolve to remain apart from public affairs. Mr. Gladstone says that he now considers himself as 'a mere spectator of passing events.'"

On Friday evening the inaugural banquet of the new Sheriffs of London and Middlesex—Mr. Alderman Knight and Mr. Breffit—took place at the City Terminus Hotel. The guests were about 260 in number, and included many members of Parliament and masters of the city companies.

The committee of the University College for Wales, at Aberystwith, has just received 250*l.* from the Mold Eisteddfod; also 2,500*l.* to be invested for the purposes of a professorship of natural science in the college, the munificent gift of Mr. Henry Parnall, London. On Sunday collection was to be made in aid of the Temporary Sustentation Fund (which is for the maintenance of the college while the permanent endowment of 50,000*l.* is being raised) in places of worship throughout the Principality.

At a meeting of the Edinburgh University Council, held on Friday, Dr. W. Lindsay Alexander was reappointed assessor for the next four years to the University Court.

The *Manchester Guardian* says the Geographical Society are beginning to feel anxious about the safety of Lieutenant Cameron, as they have no means of sending him supplies or communicating with him in any way. The general belief is that he will next be heard of in the Congo district.

According to a return of the troops just now in the colonies it appears that 24,000 British soldiers are found sufficient to garrison the whole of our possessions, with the exception of India.

Upwards of 2,000 miners have been disfranchised in South Wales in consequence of their having, as a means of relief during the recent prolonged strike, accepted the work of stone-breaking from the parochial authorities.

Ominous signs are visible in the coal trade of South Wales. It is stated that several collieries are about to be closed, and those belonging to Sir G. Elliot and Co., trading under the name of Powell's Duffryn Company, are to suspend operations almost immediately. The collieries of this firm are the largest in the mining district of South Wales, and their output is considerable.

The large iron-producing firm of Messrs. Bolckow, Vaughan, and Co. (Limited), who employ nearly 10,000 men in their collieries, mines, and ironworks, have intimated to all their men employed at Middlesbrough, Witton Park, and Eaton ironworks, that, owing to great depression of trade, all engagements will terminate on the 13th November.

The Liverpool Town Council have sanctioned an application of the Artisans' Dwelling Act to a portion of that town at a cost of about 60,000*l.*

The Hon. G. Waldegrave Leslie, at the Kirkcaldy Licensing Court, on Tuesday, stated that he had visited the county asylum, which was filled with lunatics, and more accommodation needed; and that it was greatly due to the bad drink which was sold that there was so much lunacy and crime in Fife.

Mr. Melly, late member for Stoke, is reported to have said, at Longton, that however much the name of the borough, through the hon. member for Stoke, had been lately dragged through the mire, it would be the proudest moment of his life when he could resume the title of its Parliamentary representative.

The Mayor of Leeds, Alderman Marsden, was on Friday presented with a Bible and an illuminated address, subscribed for in pence by upwards of 23,000 Sunday-school children of all denominations, as a tribute of their appreciation of the liberal manner in which his worship provided for their comfort and pleasure on the occasion of the visit of the Duke of Edinburgh. The Bible is a handsome production, and is surmounted with gold covers and clasps.

The Rev. David Everard Ford, Congregational minister, formerly of Manchester, died at Bedford, on Saturday, in his seventy-ninth year. That the deceased was zealous in the performance of his ministerial duties may be inferred from the fact that he had preached no fewer than 8,390 sermons.

At Hendon last week some silver plate, which had been distrained for Queen's taxes, was put up to auction. It was the property of a lady who annually allows her goods to be seized and sold, for the purpose of making a practical protest against being taxed without being represented in Parliament.

The will of the late Mr. Robertson Gladstone has been proved in the Liverpool District Court of Probate. The personalty was sworn under 120,000*l.* A sum of £500 is bequeathed to local charities and schools.

An eccentric gentleman of French extraction, named Baume, has just died at Douglas, Isle of Man, leaving the whole of his property, amounting to about 54,000*l.*, to be applied to charitable purposes in his adopted home.

The attempt of the relatives of the late Mr. James Egan, of Dublin, to set aside the will by which that gentleman left over £200,000 to Cardinal Cullen for the Romish Church, has proved unsuccessful, no evidence being obtainable as to the will alleged to have been suppressed.

Professor Fawcett, M.P., on Monday night distributed the prizes to the students of the North London and Borough of Hackney School of Art and Science. The presentations were made in the Congregational School, Kingsland. The hon. member, who was well received, attributed the numerous speeches which were now being made on education to the widespread interest felt in the subject by all classes of the people. With respect to the cultivation of art, although for twenty years he had been unable to fully enjoy the gratification which it afforded, he did not the less thoroughly appre-

ciate the satisfaction which it could not fail to give to others.

The Bishop of Exeter, speaking on Friday night at Plymouth, enlarged upon the evils of intemperance, saying there was no curse so heavy on the country as that brought upon it by the dreadful vice of drinking to excess.

Sir Thomas Acland, M.P., speaking at Lampford Peverill expressed his belief that the present Ministry would next session solve the difficult questions that were at present at a standstill in regard to the financial and educational aspects of local taxation.

An inquest on the body of Dr. Irving, of Thirsk, who was attacked on the road and stabbed while on his way to visit a patient, has shown that his death was caused by his having taken prussic acid. The jury held that there was not sufficient evidence to indicate the doctor's state of mind at the time he took the poison.

A lonely house on the coast of Cork has been the scene of a dreadful accident. A barrel of petroleum was washed ashore from a wreck, and a woman named Sullivan used a portion of the oil for the house lamp. The oil overflowed from the receptacle and set fire to the house, and four—one account says six—persons were either burned to death on the spot or received injuries which proved fatal in a few hours.

The new general station of the Great Eastern Railway in Liverpool-street, City, was opened to the public on Monday.

In a letter to a Birmingham gentleman Mr. John Bright, M.P., says:—"If your friends or any sensible people wish to reform the funeral exhibitions and funeral expenses, let them observe and copy the practice of the sect to which belong that of the Society of Friends. Nothing can be more simple, and nothing can be better. They would be wise, also, to follow them in rejecting the fashion of wearing mourning, which is always costly, and, as worn by many women, hideous. I am sorry to say, however, that the wearing of mourning has of late been rather increasing with 'Friends,' amongst whom are many who apparently cannot comprehend and do not value the principles on which the practice of their forefathers was based."

Proceedings will, it is reported, be commenced this week at the Guildhall against Dr. Kenealy and his son Ahmed. The indictment will probably be framed for conspiracy in libelling several persons, instead of confining the charge to one preferred by Mr. Potter alone. Should this be the form of the indictment it is within the power of the prosecution to call the various persons who have been libelled.

Mr. Stanton, the well-known bicycle rider, completed on Monday his task of riding 650 miles in seven successive days, with upwards of an hour to spare.

A few evenings since a lady, the wife of Mr. Mufreville, a Kent magistrate, and living at Greenhithe, had been out driving with a friend, and had just alighted from her carriage, when she was struck in the head by a stone, supposed to have been discharged from a catapult, causing a severe wound. She shortly afterwards died.

On Monday the report of the Distribution Committee of the Metropolitan Hospital Sunday Fund was laid before the Council at the Mansion House, Sir Sydney Waterlow, M.P., in the chair. The number of establishments applying for a share in the fund was 121; and the committee recommended that 22,945*l.* be granted to seventy general and special hospitals and four institutions, and 2,531*l.* to forty-seven dispensaries. The motion for the acceptance of the report was adopted, and the awards were ordered to be paid.

The Rev. D. Morris, Protestant Chaplain of the Liverpool borough gaol, reports a remarkable decrease in the number of juvenile prisoners, which he attributes to the action of the school board.

Relative to the Whitechapel-road murder and mutilation, the *Times* says that Thomas Wainwright will now be tried as an accessory before as well as after the fact. This new position is in consequence of fresh evidence of an important character having been discovered. This relates to a visit paid by Thomas Wainwright to Harriet Lane on Sept. 5, 1874, when he brought her some champagne, a long conversation having previously taken place between the brothers. The police are said to have grave reasons for believing that a third person, a woman, was also accessory to the murder.

The resignation is announced of Chancellor G. H. Vernon as the official principal and auditor of the Chancery Court of York, an office which he had held since the year 1818. Lord Penzance will take the office.

Pursuant to old custom, on the first day of Michaelmas Term the Lord Mayor elect (Mr. Alderman Cotton) was presented to the Lord Chancellor, for the purpose of being confirmed in his office, by receiving Her Majesty's formal ratification and approval of his election. The ceremony took place at the private residence of the Lord Chancellor, and ended with his lordship drinking the health of the new Lord Mayor in a loving cup, which then passed from hand to hand amongst the civic authorities present.

The Registrar-General reports that there were 128 fatal cases of scarlet fever in London last week. The disease showed the greatest fatality in Westminster, Islington, Mile-end Old Town, Bermondsey, Rotherhithe, Lambeth, Battersea, Peckham, Camberwell, and Deptford.

Two vessels have been wrecked, with loss of life and terrible sufferings to some of the survivors, off the Scilly Isles—one a Russian steamer, the *Aksai*, from Cardiff to Odessa, the other the *Catherine Griffiths*, from Sunderland, coal-laden, for Rio.

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**LIAMS, Esq.** The ceremony to be followed by a **PUBLIC**  
**MEETING**, at Seven o'clock.

The Revs. Samuel Martin, Samuel Minton, M.A., T. W.  
Davies, Llewelyn Bevan, LL.B., Henry Simon, G. D. Mac-  
Gregor, H. N. Toms, J. Hiles Hitchens, W. Grigsby, J. C.  
Galloway, M.A., D. Bloomfield James (pastor of the church),  
F. Marchant, T. Akroyd, and C. H. Kelly, are expected to  
take part in the proceedings.  
Tea will be provided at Six o'clock.

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**TION SERVICE** will be held, to set apart **MR. WILLIAM**  
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Landels, the Rev. J. Wall, of Rome, and Dr. Underhill, will  
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## The Nonconformist.

WEDNESDAY, NOVEMBER 3, 1875.

### SUMMARY.

THE Russian Cabinet has suddenly changed  
its tone relative to the disorganisation of  
Turkey. Not long since it was given out that  
that Government had full confidence that the  
Porte would initiate and carry into effect such  
necessary reforms as would prevent future  
insurrections. A few days ago, however, the  
official organ at St. Petersburg contained an  
article which states that Russia has not sacri-  
ficed to the alliance with the other Powers "its  
sympathies for the Slavonic Christians, and  
the sacrifices made by the nation for the  
oppressed Slavonic population of Turkey  
are so great, that Russia is justified in step-  
ping forth with its sympathies before the whole  
of Europe." The article proceeds:—"Per-  
ceiving the greatness of the danger to Serbia and  
Montenegro, as well as to Turkey herself, that  
would arise if the two former were drawn into  
the struggle, Russia was the first to raise her  
voice for the protection of the unhappy Herze-  
govinians, who have been forced by excessive  
burthens of taxation and oppression to resort to  
the most extreme measures. Russia, Germany,  
and the Austro-Hungarian Monarchy, acting  
in unison with the object of averting any pos-  
sible intervention in Turkey, have called upon  
the latter to come to an arrangement with the  
insurgents; and France, Italy, and England  
supported the request. Turkey, in reply, pro-  
mised to introduce substantial improvements in  
the position of Slavonic Christians, and the  
Sultan issued an Irade ordering great  
measures of relief and the establishment of  
equal rights for Christians and Mahomedans."  
But the St. Petersburg Cabinet fears that these  
reforms will not be carried out. "Confidence is  
no longer placed" in such promises. The  
respective Governments must strengthen the  
Porte. At all events "an end must be put to  
the present sad condition of the Christian popu-  
lation of Turkey." Two constructions may be  
put upon this important declaration. It  
may have been issued to satisfy the  
national party in Russia, which was  
getting impatient, that the Czar is not  
unmindful of his traditional policy, or that  
Russia is about to act on the Turkish question  
apart from the other Powers. Though this  
fear seems to prevail in Vienna, it is probably  
unfounded. The three Governments have,  
according to later reports, agreed to the terms  
of an identical note which they will address to  
the Porte in reference to the reforms required  
by the Christian subjects of the Sultan, and the  
guarantees which they deem themselves bound  
to ask for their fulfilment, but they are seeking  
the moral support of England, France, and  
Italy before they take action. We may pre-  
sume that this pressing matter will be con-  
sidered at the first Cabinet Council, which will  
meet to-morrow in Downing-street.

News from Herzegovina indicates that the  
insurrection is far from being subdued, and  
that a body of Turkish troops has been really  
defeated by Ljubibratch, and that the occupying  
forces are beginning to suffer serious privations  
from the extreme difficulty of obtaining ade-  
quate supplies. Moreover, it is stated to be the  
unanimous opinion of the Consular Commission  
that the Porte is incapable, under present con-  
ditions, of pacifying the country, and some form  
of foreign intervention is believed to be indis-  
pensable. According to present appearances,  
the remedy would be worse than the disease,  
unless the several Powers could agree upon,  
and loyally carry out to the end, a common line  
of action.

The French National Assembly will meet  
again to-morrow, and issue will be at once  
joined on the question of the Electoral Law.  
There seems to be no doubt that M. Buffet's  
Cabinet is unanimous in demanding the  
abolition of the *scrutin de liste* and the substitu-  
tion of smaller constituencies. Judging from  
the tone of M. Gambetta's recent letter to his  
friends at Lyons, which does not insist on  
voting by departments as the most vital ques-  
tion before the country, the Republicans will  
not be irreconcilable on the subject. There  
are signs of a compromise being eventually  
agreed to: the one most in favour is that by  
which 127 out of 367 arrondissements would  
return two deputies each, a few of them three  
or four, and one six; the rest electing single  
members. This is the proposal of the Right

Centre—a party which the Government can-  
not afford to disregard, and which, like the Re-  
publicans, has a wholesome dread of the revival  
of Bonapartism. At all events, the absolute  
defeat of the Buffet Cabinet is very unlikely,  
and for a similar reason. In the manifest'o  
referred to, M. Gambetta lays the greatest stress  
on the necessity for a development of freedom,  
financial reorganisation, universal military ser-  
vice, and the restoration to the State of the con-  
trol of national education. But he insists  
that political parties must become reconciled,  
and that the new social strata resulting from  
the great revolution should be harmonised with  
the *élite* of the old French society. In fact, M.  
Gambetta has ripened into a sagacious states-  
man. The moderation of the French Liberal  
leader's speech has extorted the praise of the  
*Journal des Débats* and of other neutral papers.

A remarkable conversation took place at  
Milan between the German Emperor and the  
Marchese Pepoli, which has somehow found its  
way into print. His Majesty, in lamenting the  
estrangement of Germany and France, is said  
to have expressed a hope that, if the Cabinets  
succeeded in preserving peace for ten years or  
so, the national excitement would gradually  
subside, and amity and goodwill be restored in  
Europe. He was the more inclined to antici-  
pate this happy result as the ties of friendship  
existing between Italy and Germany were a  
strong guarantee for the preservation of  
peace. There were no longer any Alps between  
Berlin and Rome, and while this fortunate state  
of things lasted it would be difficult for those  
martially disposed to indulge their bellicose pro-  
clivities. Such pacific declarations as this might  
well encourage the members of the Austrian  
Reichsrath, who are endeavouring to bring  
about an international conference of deputies,  
to discuss the expediency of a reduction or dis-  
bandment of standing armies. The question is  
to be brought before the Chamber referred to in  
a resolution asking the Austrian Government  
to invite friendly Powers to consider the ex-  
pediency of a mutual reduction of armaments.  
The discussion of the motion, though it might  
not be carried, would do much good.

General Grant has been issuing his manifesto;  
or rather he has caused to be made public a note  
sent to Mr. Onshing at Madrid in September,  
in which it is stated that the disorganisation of  
Cuba and its effects on American citizens has  
become a grave question; that the continuance  
of the insurrection in that island grows daily  
more insupportable to the United States; that  
he cannot forbear the reflection that the  
existence of slavery lies at the founda-  
tion of the calamities afflicting Cuba;  
and that the President regards Cuban indepen-  
dence and emancipation as the only certain,  
in fact the necessary solutions of the Cuban  
question. This would be regarded as a very  
menacing despatch, had not General Grant and  
other Presidents before him spoken in  
a similar sense. The Madrid Govern-  
ment have responded only by sending  
more troops and five ironclads to the Cuban  
station. The publication of the despatch just  
now was probably a political manoeuvre.  
Yesterday important local elections took place  
in Pennsylvania, Massachusetts, Maryland, and  
Wisconsin, and it is surmised that General Grant  
wished to make public his views on the Cuban  
question with a view to help his Republican  
friends in those States.

The most important domestic news of the  
week of a political nature is the distinct, and  
we suppose authoritative, statement that Mr.  
Gladstone will not take any prominent share  
in public affairs, but regards himself hence-  
forth as "a mere spectator of passing events."  
All this has, of course, been said before; nor  
could Mr. Gladstone say otherwise, unless pre-  
pared to supersede the Marquis of Hartington.  
But these frequent disclaimers in response to  
direct and indirect appeals are undoubtedly an  
indication that the Liberal party would hail the  
right hon. gentleman as their only satisfactory  
leader, though apparently, unless a great  
emergency should arise, their wishes are not  
likely to be realised.

But it is evident the tide is on the turn, and  
that there is a sensible reaction against the  
"Tory reaction." The proofs are to be found  
in the municipal elections that took place  
on Monday, the constituencies for local  
purposes being now almost identical with  
those for Parliamentary purposes. These  
elections to a considerable extent turn on local,  
sanitary, or personal points; but where politics  
have been the moving power, the Liberals have  
been signally successful in our large boroughs.  
Their gains in some important places may be  
thus roughly indicated:—Manchester, seven  
seats; Salford, three; Liverpool, two; Leeds,  
eight; Bradford, three; Norwich, eight; Glou-  
cester, three; Exeter, three; Colchester, two;  
Plymouth, three; and Devonport, five. The

Liberal losses appear to be very few and chiefly in small municipal boroughs. Without making too much of these incidents, it may be assumed that the apathy of the Liberal party in the country is giving way to activity and hope. Mr. Disraeli's Cabinet has had an excellent chance of increasing its prestige during nearly two years of administration, but its popularity is on the wane, and nothing but a brilliant programme for next session, which does not appear likely to be produced, would restore it. We think that Liberals may take heart from the issue of Monday's elections.

#### THE NOVEMBER LOOK-OUT.

We have crossed the threshold of November, and we are at this moment somewhere about midway between the prorogation of last session and the opening of the next. Her Majesty's Government are about holding their first Cabinet meeting in preparation for next year's campaign. These are the only conspicuous facts suggestive of speculation or provocative of comment. To be sure, we are close upon Guy Fawkes Day, and London is looking forward to the Lord Mayor's Show; but neither of these anniversaries necessarily connects itself with national or international politics. The look-out from the position we occupy is not very definite, nor does it take in a very far-off horizon. Yet it is customary about this period of the year to note whatever is to be noted having a bearing upon the proximate political future. We shall observe the custom. We propose to throw around us a hasty glance—to take stock, as it were, of our domestic affairs, and to ascertain, as far as may be, the situation and prospects of the country in regard to its home interests.

The first feature of the position which presents itself to us for criticism is the profound silence of the public in regard to political questions. It would almost seem as if the brewers and the licensed victuallers had laid a spell upon the nation's brain. Since the general election in which, in alliance with the clergy and friends of the Church Establishment the Tories attained supremacy, very little has been said, and still less has been done, to give even temporary expression to any popular desire for reform. We are not quite certain whether the stagnation of thought and purpose in this respect is not more complete in what has been called "Parliament out of doors," than it has been within the walls of Westminster Palace. The speeches which members have made to their respective constituencies (no matter which side they were intended to support) have been as spiritless, as devoid of definite political meaning, and of practical force, as it is possible to conceive. But it is sufficiently obvious that the country asks no better, at all events for the present. The work of agitation—where it has not ceased altogether—has become as dull as, in such a mood of the public mind, it is arduous. Indeed, nothing appears to make progress but those questions which spring out of a politico-ecclesiastical soil; and if it were likely that any of these matters would be seriously discussed next session, the languor of the public mind in regard to them would be extremely depressing. Nevertheless, it is quite possible that we are much nearer to Parliamentary gales than most of us calculate. For it is well known that in the sphere of party politics, as in that of meteorology, surprises are so frequent that they may be almost looked upon as happening in accordance with a normal rule.

It may be taken for granted, we suppose, that the Government, however large and steady the number of its supporters in both Houses of Parliament, will yet have to face some unpleasant questions next session. It has committed—or, perhaps, we might be more accurate in saying, it has permitted—two or three burning blunders during the first half of the recess, which, if they do not seriously damage its position, will certainly go far to compromise its reputation. The Admiralty instructions to naval officers, intended to guide them in their treatment of fugitive slaves, have, as it seems, gratuitously offered the Opposition a handle against the Disraeli Administration. The issue of that document is not likely to be condemned simply because its operation is suspended. The origin of it will be most assuredly dragged to light, and whether it is to be attributed, as Mr. Gathorne Hardy has hinted, to the ambitious stupidity of some subordinate, passed over without examination by his superior in the department; or whether it received the deliberate attention of the Cabinet, and, as Lord Derby told us, was sanctioned by the highest legal authority in the country; there can be little room for doubt that a thorough discussion of it will do not a little to deteriorate

the moral influence of the Government. And then again, there is the Admiralty minute on the verdict delivered by the court-martial on the sinking of the Vanguard. The people of England are sensitively alive to what they are taught to believe is defective in the condition and management of the navy. It is their first arm of defence. It has been maintained with almost extravagant liberality. And there is no apparent reason why there should be any maladministration of its affairs. It is tolerably apparent that the present First Lord is not "the right man in the right place." Mr. Ward Hunt, it is clear, must go. Whether in his retreat he will leave open a door for the entrance of serious contentions in the Cabinet, time and events alone can prove.

So much for the past. What is likely to be the complexion of the future? In other words, what programme of policy are Ministers likely to adopt. In the main, no doubt, it will be social rather than political in its character. In part we may expect to see a revival, as well as a revival, of measures with the general plans of which we have already been made familiar. We shall have some proposals for putting a stop to the pollution of our rivers, and, possibly, in connection with that subject we may have a commission appointed to inquire into the feasibility and probable cost of obviating floods, and of storing water. We shall be introduced to a new Merchant Shipping Bill, and we are promised a careful measure on local taxation. There is work enough to be done next session if the Ministers of the several departments will but judiciously and thoughtfully prepare their measures before February next. It is certain that they will not be diverted from the line of modest utility by an ambitious scheme of policy. Let no one, however, suppose that all care for great political questions has ceased to exist in the United Kingdom. It is latent, but after a while it will arise to the surface. Whether it will do so sooner or later requires more prescience than we can boast of to determine. It may be before we anticipate it. It may be at a much greater distance than we expect. Our policy—that is, the policy of Liberals—is to work quietly, and patiently to wait.

#### SOME EDUCATIONAL SIGNS OF THE TIMES.

If we might give a word of earnest advice to those who do not despair of the Liberal party we would say, watch the proceedings of the Education Department, and discipline local forces by exercise at school board elections. For there are not wanting signs that the Government, encouraged by the stolid apathy of a paralysed public opinion, is likely to make its most dangerous efforts at reaction in its management of education. And there can be little doubt that the character of the people's schools, upon which the future of political Liberalism must largely depend, may be seriously imperilled by the school board elections of the next year or two. In the elegant words of Lord Francis Hervey, a Church candidate for the casual vacancy in Finsbury whom the ratepayers would do well to reject, school boards are only "educational scavengers," a necessary nuisance, whose offensive duties should be kept within the strictest limits and performed in decent darkness. And that is manifestly the opinion of the Education Department. For the practice is now, not to stimulate boards to a faithful observance of the Act that created them, still less to counsel and encourage them in their efforts at the improvement of instruction, but rather to harass and hamper them in every possible way, by disapproval of low fees, by rejection of sites convenient to the population but obnoxious to the clergy, and by a veto on every innovation which threatens to make the people's schools better than those of the priests.

An almost incredible illustration of the perverse obscurantism engendered by sectarian Government is to be found in the hindrances officially opposed to what promised to be a practical and inexpensive solution of the pupil-teacher difficulty lately ventilated in the *Times*. The School Board for London passed a scheme according to which the age of these juvenile instructors is to be raised, their pay proportionately improved, and their better instruction secured by their collection for an hour or so each day at convenient centres in well-organised classes. The weakness of the present system is notorious. Other countries have tried it and abandoned it in disgust. Masters bemoan it; Her Majesty's inspectors write annual jeremiads about it; and now, since the *Times* has taken to thundering over it, we began to think its hour was come.

But no. The sectarian schools have not the same facilities for organising pupil-teacher classes as school boards possess. And the question of questions for the department is not how such a scheme would affect the education of the people, but how far it would touch the prestige of Church schools? To this latter question there could be only one answer. By dint of high fees and the rejection of ignorant scholars sectarian school managers have so far held their own very respectably. But if so great an improvement in the teaching staff of board schools were allowed the others would speedily be exposed to invidious comparisons. And, therefore, we hear without the least surprise that every possible technical difficulty is raised by the department. Of course the present "Code" never contemplated anything so rational. And if some of its provisions are too literally pressed they may be fatal to the scheme. But of real reasons for condemning it there is no trace, except the effect it may have on the prestige of clerical schools.

While this kind of stupid obstructiveness is shown in the administration of the present law, we may well look with jealous suspicion on any proposals that may issue from the same quarter for the development of our educational machinery in rural districts. The monstrous absurdity of treating town and country as two different nations, extending education in the one and fostering ignorance in the other, is becoming too glaring even for Tory endurance; and there seems to be little doubt that the principle of universal compulsion, were it not for the spectre of the school board behind it, would be accepted by an overwhelming majority in Parliament. Under these circumstances it might possibly occur to some sincere friends of education that the true policy would be to get the principle adopted anyhow, and to throw on the Ministry the responsibility of devising means for carrying it out. We hope, however, that this will not be done. After all compulsion is not everything. It is only advantageous when we can make sure that we are compelling people to do what is salutary and profitable. At the recent Oxford Conference of agricultural labourers, some of the bolder spirits complained that the time of their children at school was chiefly taken up with saying the catechism and "singing amen." Compulsory attendance at such schools would be at the best a questionable benefit. As to a conscience clause administered by parson and squire, we all know what that means. And the delicacy of conscience with which the law can be evaded by sectarian zeal even under school boards has been ably exposed by the Rev. Dr. Rigg, who in two letters to the *Watchman* has minutely explained the trick by which a village board school may be worked as a priestly seminary without even the pretence of a conscience clause. We only wonder that in his righteous wrath it did not occur to him that Catholics, Unitarians, and Rationalists might make a very similar charge against the formal evangelical teaching in board schools, of which he is so prominent a defender. But whatever the weakness of the board system in sectarian hands, it is at any rate better than anything that has been suggested as an alternative. And we note with great satisfaction that the executive committee of the League has requested Mr. Dixon to unite compulsion with school boards in the resolution to be moved next session. It is not impossible that by widening the area of school districts and the election of county school boards, or at least boards for the great Parliamentary divisions, many of the evils arising out of parochial narrowness might be avoided. The precedent of the London Board is quite capable of application in the country.

Meanwhile, a prophetic voice has been heard in Manchester which should revive our hopes even in the face of obscurantist triumphs. In the Free Trade Hall, in the presence of the bishop and the dean, besides many representatives of prevalent Toryism, Professor Max-Müller announced the inevitably approaching adoption of a scheme of national education which it is difficult or impossible to distinguish from that of the League. "Education by the nation and for the nation, and complete separation of school teaching and Church teaching"—such was the cry raised in the presence of ecclesiastical dignitaries, and greeted with ominous applause by the crowded audience. There was common sense as well as a pointed *argumentum ad homines* in the observation that "if every shilling now subscribed for Church schools were given to the clergy, particularly to poor curates, as the religious instructors to their flock, the money would be well bestowed." But the schools of the future so eloquently painted by the professor, are only to be won by patient watchfulness and effort in the present evil time.

## CURIOSITIES OF POSTAL TRANSMISSION.

The Postmaster-General, in his report for the year 1874, states that the number of letters posted in the United Kingdom during the year was 967,000,000, being an increase of 6½ per cent. on the number in 1873, and showing a proportion of 30 letters to each person in the country. The number of post-cards was 79,000,000, an increase of 9½ per cent., and the number of book packets and newspapers was 259,000,000, which was an increase of 2 per cent. The number of registered letters in the United Kingdom during the year was upwards of 4,000,000, or about one in 250 of the total number of letters. Respecting returned, un-addressed, and misdirected letters the report says:—"The number of letters received in the Returned Letter Office was more than 4,400,000, being about one in every 220 of the total number of letters. As respects more than three-fourths of these it was found possible either to reissue them or to return them to the writers. Upwards of 20,000 letters were posted without any address; one of these letters containing more than 2,000l. in bank notes. A registered letter from Switzerland was found open in the chief office, London. The contents, which had become exposed owing to the flimsiness of the envelope, consisting of cheques for upwards of 200l., and of bank-notes to the value of over 500l. A registered letter containing Turkish bonds, with coupons payable to bearer, worth more than 4,000l., intended for a firm in the City of London, was misdirected to a street in the West-end, where it was delivered. On inquiry being made for the packet, it was found that the bonds had been mistaken for 'foreign lottery tickets' of no value, and had been put aside for the children of the family to play with. In the chief office in London two gold watches were found, each enclosed in an unregistered book-packet addressed to New Zealand; the leaves of the book having been cut so as to admit of the watches being enclosed. The packets were sent to the Returned Letter Office, whence information was forwarded to the addressees, there being nothing to show who were the senders. About 61,000 postage stamps were found loose in different offices. The number of newspapers for places abroad detained for insufficient postage or other cause, which was 700,000 in 1872 and 250,000 in 1873, was last year only 173,000. Newspapers sent to this country from the United States and from Canada frequently contain enclosures liable to the letter-rate of postage; and in six months of last year more than 14,000 newspapers were found to have such enclosures secreted in them. Among the articles posted contrary to the regulations of the department, and sent to the Returned Letter Office, were a horned frog alive, a stag-beetle alive, white mice alive, snails alive, an owl, a kingfisher, a rat, carving knives and forks, gun-cotton, and cartridges."

With reference to the Telegraph Department, the report states that there were about 19,000,000 telegrams sent last year, exclusive of newspaper messages, which was about 10 per cent. more than in 1873. On one occasion, the report says, when an important debate took place in Parliament, and when, in addition, there was an unusual number of interesting occurrences in different parts of the country, nearly 440,000 words, equal to about 220 columns of the *Times*, were transmitted from the central station in London in a single night. The rental from private wires has increased from about 47,000l. to 53,000l., or about 12 per cent.

Professor Seeley is engaged on a biography of the Baron Von Stein, which will be published in the course of the ensuing year by the Cambridge University Press.

The two closing volumes of Renan's "History of Early Christianity," containing the lives of the apostles and missionaries of the Cross in the first century, and a volume of "Miscellaneous Essays," are promised.

The Queen has accepted from Mr. Francis George Heath a copy of his new work, "The Fern Paradise: a Plea for the Culture of Ferns," presented to Her Majesty as a volume designed to increase the popular taste for the study and cultivation of the most graceful and beautiful of the many forms of vegetable life.

The Queen has also been pleased to accept a copy of "The Two Angels" a poem by Mr. A. Anderson, Kirkcubright.

"We have before us," says a contemporary, "the second number of the *Madagascar Gazette*, a small, very neatly-printed newspaper, published at Antananarivo, the capital of Madagascar. It is entirely in the Malagasy tongue, and remarkably well got up, with its leading article and comprehensive summaries of foreign and local news. This very creditable and interesting little print is from the press of the London Missionary Society."

The life of John Locke, on which Mr. H. R. Fox-Bourne has been for some time past engaged, is now completed, and will be published at the beginning of next year by Messrs. Henry S. King and Co.

A prospectus is being circulated of the Keokuk and Kansas City Railway Company, offering an issue of 500,000l. First Mortgage Sinking Fund Bonds, bearing interest at the rate of 7 per cent. per annum, but yielding at the price of issue 8 per cent. The bonds will form a first charge on a main line of road 225 miles in length between Keokuk (Iowa), and Kansas City (Missouri), with sidings of about twenty-five miles. Particulars will be found elsewhere.

## Literature.

## BRIGHT'S ENGLISH HISTORY.\*

It is due to the accomplished author of this volume, and to the eminent firm by whom it is published, that we should quote the statement of the preface, that it was undertaken before the intention of Mr. Green to publish his "History of the English People" was known. The production of such a book, as should be useful for school teaching, was suggested to the author by some of his friends after a meeting of public schoolmasters, at which its want had been spoken of.

"It was at first (he says) intended to approach the history almost entirely on the social and constitutional side; but a very short trial proved that this method required a too constant employment of allusions, and presupposed too much knowledge in the reader, to be suitable for a book intended primarily for schools. It was, therefore, resolved to limit the description of the growth of society to a few comprehensive chapters and passages, and to follow the general course of history in such a way as to bring out as closely as possible the connection of the events, and their relative importance in the general national growth."

The special element of this national growth which obtains emphasis in this work appears to be, not the social life of the people, including under that term all which relates to the arts and sciences as well as to the mere necessities and comforts of life, but the sources of political power. This is constitutional rather than social. Thus we are told in the introduction to this volume, "the period occupied by what we speak of as English history is that, speaking broadly, during which the great mediæval systems—feudalism and the Church—have by degrees given place to modern society, of which the moving springs are freedom of the individual, government in accordance with the popular will, and freedom of thought."

Mr. Bright has wisely, as we venture to think, refrained from treating in detail the period of our history between the departure of the Romans and the invasion of the Normans. But in an admirable summary he has set out the leading facts necessary as an introduction to that event. He has given us also, what is of much greater importance, a lucid and comprehensive account of the state of society between 449 and 1066, and the changes in social conditions and institutions which resulted from the Conquest. After sketching briefly, but with sufficient fulness for the purpose, the feudal system of England and other Teutonic countries, the forms of local and central government, the arrangements of finance, and the relation of the Church to the nation on one hand, and to Rome on the other, Mr. Bright proceeds to show what were the immediate effects of William's success on these various institutions. Instead of being the agent for the introduction of feudalism into this country, as Hume and other writers have contended, it is shown that "his arrival checked that 'natural growth of feudalism which was running its course in England as in other Teutonic countries. On the other hand, it was impossible, from his position, that he should do otherwise than introduce many feudal institutions." After enumerating several modifications on one side and developments of the system in other directions, the author mentions the establishment of the Curia Regis, the final court of appeal, which should draw to it any suit from the county court, and concludes that, "the chief restriction upon military feudalism, which rendered its appearance in England impossible, was that each freeholder swore allegiance, not to his immediate lord, but to the King. Abroad, if a great noble went to war with the King, his vassals were doing right in following him; in England, they were committing treason." The effect of the Conquest upon the Church was twofold; first, the Roman discipline was restored, the connection with Rome was drawn more closely; and secondly, the bishops established courts of their own.

From this point the divisions of the history coincide with the lengths of the various reigns, an arrangement which, in spite of some inconveniences is for a school book, probably the best that can be found. The central figure, after the death of Harold, is William himself. He claimed the crown, not as conqueror, but as the legitimate Sovereign nominated by Edward the Confessor. Next to himself, forming the first circle around him, were the men who accompanied him from Normandy, and who were all eminent; some, as Lanfranc, for learn-

ing and high purposes; others, as Odo, for strength of will and selfishness of disposition. Of these, and men like these, we have careful delineations; but we have also several genealogical tables of the leading families which played so conspicuous a part in the period of our history which is covered by this volume, and some of which date from the Conquest. Thus we have an account of the De Bohuns, who sprang from a kinsman of William; the Beauchamps, the Mowbrays, the Mortimers, the Nevilles, the Arundels—who derived their power originally from him. Others of later date, as the Despencers of Henry I.'s reign; the Lancasters and the De la Poles, the Beauforts and the Woodvilles, are also given, and these charts will be found always of as great interest, and sometimes as of great importance, as those of royal families. The maps, which are arranged at the close of the volume so as to be seen without turning from the pages which they severally illustrate, are numerous and clear. They are chronological in their construction as well as in their order, and render any other atlas unnecessary.

The table of contents is chronological, and its details printed in two kinds of type, so that attention may be arrested by the more important facts. This table will be found useful in another direction, as it corrects the defects of the distribution of history among the various monarchs. Following this table of events we have the following divisions. Stephen's reign is described as a "Feudal outbreak," and at the close of this chapter a long quotation is given from the contemporary chroniclers, vividly descriptive of the miseries of the period. The reigns of Henry II. and Richard I., embracing between forty and fifty years, were occupied with the "Reconstitution of the Monarchy—Formation of the Nation." During the reigns of John and Henry III. took place the "Struggle between the Crown and the Nation." "The Settlement of the Constitution" was the work of Edward I. During his successor's reign the "Struggle of the Nation against the Crown" was renewed. Edward III.—"Beginning of Hundred Years' War, and Constitutional Progress." Richard II.—"Beginning of the Faction Fight among the Nobility." Henry IV.—"Monarchy by Parliamentary Title." Henry V.—"Renewal of the Hundred Years' War." Henry VI.—"Loss of France and Destruction of the Baronage." The period from the accession of Edward IV. to the death of Richard, which closes this volume, is described as "Hereditary Royalty without Constitutional Checks." These divisions seem to us exceedingly well chosen, and their several headings to be both descriptive, and tersely expressed, so that they may be easily remembered.

We have now mentioned all the points of this history which are specially characteristic of it, and which give to it its chief value as a school book. But speaking of it more generally, we think it has a value quite beyond the walls of the schoolroom. We have read it with the greatest interest. Its arrangement of details is so orderly, its description of individuals, of events, and of states of society so vivid, and its style is so natural and easy that the reader is carried along without fatigue, and finds nothing of the confusion which belongs so frequently to the ordinary historical class books. In the course of reading this volume we have noticed several passages which we proposed to quote in indication of Mr. Bright's style and treatment of his subject. We cannot transcribe more than one passage, and we select from amongst those we had marked one which relates to the formation of our legal and parliamentary institutions. The fact that at this time our courts of law are undergoing the most complete change that has taken place since their creation, will give additional interest to the passage. Henry II. was distinguished by his misfortunes as a father and his abilities as a lawyer. He it was who modified the Curia Regis, and who gave us our system of trial by jury.

"The Curia Regis at first attended the King and had a twofold duty; when they sat as judges its members were called justices, in financial questions they sat in the exchequer character, and were called barons. This administrative system, which had been organised in Henry I.'s reign, was entirely destroyed by the wild reign of Stephen. Its reconstruction was the great work of Henry II. In the earlier part of his reign the visitations were renewed upon the old system, the itinerant justice being usually either the great justiciary, chancellor, or some other great household officer. In the year 1168 four barons of the exchequer performed this duty; in 1176 the country was divided into six circuits. This number was not permanent, several alterations were made in it. Nor was the number of the visitations thoroughly established. By Magna Charta, in John's reign, commissions are promised four times a year, but shortly afterwards it would seem that the general journey of the itinerant justices was every seven years until the reign of Edward I. It is to be remembered that these visitations were for all sorts of objects; for hearing civil cases, for inspecting the working of criminal jurisdiction, and, perhaps, before all things, for arranging the

\* *English History for the Use of Public Schools.* By the Rev. J. FRANK BRIGHT, M.A., &c. Period I.: Mediæval Monarchy, from the Departure of the Romans to Richard III., 449—1485. With Maps and Plans. (Livingston. London, Oxford, and Cambridge. 1875.)

financial matters of the country, and superintending the sheriffs in all matters connected with the exchequer. The itinerant justices during their circuits superseded the sheriff's authority and presided in his courts. They were also allowed to enter and preside in the baronial courts. It has been mentioned that these courts were in most respects complete Hundreds. The two parallel systems now on certain occasions presided over by the same official, were thus assimilated, and brought into immediate connection with the central authority. This administrative organisation gave rise to what is of much political importance, a new class of barons, new men who had risen by their talents and by the King's favour, whose interests were therefore on the side of order and of the Crown. At one period, in 1178, Henry II. appears to have found his new ministers untrustworthy. At all events in that year, he restricted the Curia Regis to five persons, keeping the highest appellate jurisdiction in the hands of himself and the old Curia Regis, which may henceforth be regarded as the King's ordinary council. The name Curia Regis has thus passed through three phases, a feudal court, a permanent committee of the feudal court, and a restricted committee of that committee. In these various bodies we have the sources of all the judicial bodies in England. The feudal court, with certain additions, became the Parliament; without those additions the Great Council, retaining its natural prerogative of final court of appeal, and represented now by the House of Lords; the permanent committee or ordinary council is represented by the Privy Council, still retaining some of its judicial powers. From its body of clerks, headed by the chancellor, arose the Courts of Chancery. While the limited committee was divided shortly after the Magna Charta into three courts, the Exchequer, the Common Pleas, and the King's Bench, at first with the same judges for all, but by the end of Edward III.'s reign with a separate staff.

We have sought rather to explain the plan on which this work has been constructed, and to exhibit the method and style of its author's treatment, than to offer any criticisms of our own upon it. Whatever objections may be brought against it as a public school class book, we are convinced that no general reader will be found who will consider it as lacking either interest or information. We very confidently commend it to public notice.

#### WORDSWORTH'S PROSE WORKS.\*

There can be no doubt of the critical value of any writing from the hand of William Wordsworth, though the expediency of publishing, to any extent, the recollections of conversations reported by others may be questioned—more especially when, on the face of them, they are not only wretchedly inadequate, but largely penetrated with the alien individuality of the reporter. That this is the case with a good deal towards the end of the third volume of these collected writings is confessed by some of the reporters themselves; and we can easily imagine that Mr. Grosart was often divided between the desire for completeness, as far as it was possible, and the reverence due to Wordsworth's genius and influence. Perhaps, after all, he was right in yielding to the former consideration, so far as he has done, in view of critics and students; but the very fragmentary character thus imparted to large portions of these volumes may militate somewhat against their reception with a wider audience—much as the reading public in these days needs to be drawn towards the atmosphere in which Wordsworth constantly lived and breathed. For students of Wordsworth—those who have imbibed something of his spirit, and have risen to the bracing meditative air of his solitary thought, in which all material things take something of a new and spiritual aspect—here assuredly is a delight of no common kind. They may trace his progress from point to point; follow his own mind reviewing itself in more analytic moods, and yielding thus the most unique of commentaries; they will be exercised to discover the secret of his keen interest in great political movements, and his intense, direct way of catching their human and practical aspects, and of putting aside everything abstract and general, notwithstanding that in his poetry every person or object that was caught in the atmosphere of his imagination was persistently transformed into a kind of universal image, and robbed of its individual characteristics—save in so far as they could help him in this respect. It was, no doubt, the peculiar manner in which Wordsworth's imagination stayed itself, as if by will, in the calm shaping of an image to a spiritual purpose, as he himself has intimated to us more especially in his account of the "White Doe of Rylstone," that Mr. John Stuart Mill had in his mind, when he said that Wordsworth distinctly belonged to a lower poetic rank, because he seized on a thought, and by grouping found it feelings and images, wrought it into completeness by force of will. But there is one element which Mr.

Mill sadly missed in his account of Wordsworth. This, namely—that Wordsworth's thought was never thought pure and simple, but thought which was originally rooted in and rested on that dreamful instinct for nature, which associated closely with supreme power of will maintained itself in true equipoise, undisturbed by those gusts of passion which have been the weakness as well as the strength of some of those poets whom Mr. Mill preferred to Wordsworth. It is because these prose-writings enable us to get at the rationale of Wordsworth's method that they strike us as being of unnameable value. By a study of them we can see that if, by the most exceptional mental constitution, he carried the power of will into poetry with the most original results, he could bring to political thought such passion and emotion as made all-potent the words of ancient orators. Yet here, too, he never loses clear hold on his main point, he keeps it persistently in his eye—his passion is not a distracting force, but rather a guiding power, like the feather on the arrow. Wholly ceasing to brood on its own heart, his genius goes fully forth to close with the greatest problems, impelled by concern for the welfare of the struggling and degraded masses. It is true that in the course of his life his political ideal underwent changes; but there was really no abrupt reaction or real inconsistency. He had fixed his hopes on the French Revolution, and it failed him. "A time of revolution," he had to argue, "was not a season of true liberty. Alas! the obstinacy and perversion of man is such that Liberty is too often obliged to borrow the very arms of Despotism to overthrow him, and in order to reign in peace must establish herself by violence. She deplures such stern necessity, but the safety of the people, her supreme law, is her consolation." Such were his views when he wrote the "Apology for the French Revolution," with which the first volume opens. And when he penned that striking pamphlet on the Convention of Cintra, under which, as he conceived, both the self-respect of the French nation and of the Spanish was being wronged, he still held the same high views. And if, as life went on and he saw more and more reason to abate his high hope of great results from Republican experiments, it was still because "the safety of the people" was conceived by him to be "the supreme law of liberty." When we descend to his addresses to the electors of Westmoreland in opposing Lord Brougham's candidature we feel ourselves in an atmosphere of wrangling local influences—elevated, however, as far as individual dignity and real power could elevate—and could almost wish that these addresses had not been republished. For ourselves we confess that the interest which had greatly lapsed needed the impulse it received in the high-toned and suggestive paper on "Legislation for the Poor, the Working Classes, and the Clergy;" though we find in the somewhat over-warm defence of the Poor Law little help towards the solution of the problems that to-day oppress us in respect of the houseless poor in our large cities. Yet it breathes throughout undoubtedly a lofty spirit of benevolence, and presents some admirable illustrative anecdotes. Perhaps the most surprising point of all is that a mind like Wordsworth's could ever bring itself to such simple acquiescence in things as they are, as to find in the poverty of curates a point of good, as he really does here.

The second volume—which we must say was to us in many ways the most interesting—opens with that remarkable letter to a friend of Robert Burns, with the intention that it should be embodied in Mr. Gilbert Burns' biography, as a kind of poet's defence of the poet from his detractors. Here we have the finest insight, the broadest and most comprehensive charity, together with the power of piercing to the real essence of character, disentangling it from accidental accretions. Then come those admirable essays upon epitaphs, full of curious information and rare reflection; and these are followed by essays, notes, and letters, elucidatory of the poems and the celebrated "Guide to the Lakes"—which well deserves its place and all the praise which has been bestowed upon it. Here Wordsworth shows his rare power of clearly communicating detailed information, touching—and no more than touching—it with the grace and colour of his imagination.

The third, and much the bulkiest of the volumes, contains "Notes and Illustrations of Poems," "Letters and Extracts from Letters," and "Conversations and Personal Reminiscences."

As an instance how, even in prose, Wordsworth must yield himself to his genius, notice how in the following extract he has no sooner finished his dainty picture of the little peasant-girl, whom he has met with on the road, than

he must erect her into a type of the highest moral and educational influences of a mutual kind which are possible in the family. This is, indeed, very characteristic, and scores of such passages might be culled from these volumes, showing how to Wordsworth the most commonplace, prosaic accessories were transformed by the spiritual import of his ideas. He writes:—

"As I was riding Dora's pony from Rydal to Cambridge, I got off, as I occasionally did, to walk. I fell in with a sweet-looking peasant girl of nine or ten years old. She had been to carry her father's dinner, who was working in the fields, and she was wheeling a little wheelbarrow, in which she collected manure from the roads for her garden at home. After some talk I gave her a penny, for which she thanked me in the sweetest way imaginable. I wish I had asked her whether she could read, and whether she went to school. But I could not help being struck with the happy arrangement which nature has made for the education of the heart—an arrangement which it seems the object of the present age to counteract instead of to cherish and confirm. I imagined the happy delight of the father in seeing his child at a distance, and watching her as she approached to perform her errand of love. I imagined the joy of the mother in seeing her return. I am strongly of opinion that this is the discipline which is more calculated by a thousand degrees to make a virtuous and happy nation than the all-engrossing, estranging, eleemosynary institutions for education, which perhaps communicate more knowledge. In these institutions what the pupils gain in knowledge they often lose in wisdom. This is a distinction which must never be lost sight of. Education should never be wholly eleemosynary. But must the parent suffer privations for the sake of the child? Yes; for these privations endear the child to the parent and the parent to the child; and whatever education the parent may thus gain or lose for his child, he has thus gained the noblest result of the most liberal education for himself—the habit of self-denial."

We cannot deny ourselves the pleasure of citing one further instance of a somewhat similar kind, which is followed by a piece of really incisive criticism. Mr. Graves tells us:—

"I was struck by what seemed to me a beautiful analogy, which I once heard him draw, and which was new to me—that the individual characters of men showed themselves distinctively in childhood and youth, as those of trees in spring; that of both, of trees in summer and of human kind in middle life, they were then alike to a great degree merged in a dull uniformity; and that again, in autumn and in declining age, there appeared afresh all their original and inherent variety, if brought out into view with deep marking of character, with more vivid contrast, and with greater accession of interest and beauty."

"He thought the charm of 'Robinson Crusoe' mistakenly ascribed, as it commonly is done, to its naturalness. Attaching a full value to the singular, yet easily imagined, and most picturesque circumstances of the adventurer's position, to the admirable painting of the scenes, and to the knowledge displayed of the workings of human feelings, he yet felt sure that the intense interest created by the story arose chiefly from the extraordinary energy and resource of the hero under his difficult circumstances, from their being so far beyond what it was natural to expect, or what would have been exhibited by the average of men; and that similarly the high pleasure derived from his successes and good fortunes arose from the peculiar source of those uncommon merits of his character."

Mr. Grosart has printed at the back of the Dedication to the Queen the poem which Wordsworth had written on the fly-leaf of a gift-copy of the collected editions of his poems sent to the Royal Library at Windsor Castle. It begins:—

"Deign, Sovereign Mistress! to accept a lay,  
No laureate offering of elaborate art;  
But salutation taking its glad way  
From deep recesses of a loyal heart";

and it has, no doubt, a characteristic trait or two; but it seems to us on the whole commonplace, and wanting point, and not likely "for all time" to take its place beside the living "laureate's imperishable verse-tribute to your Majesty," as Mr. Grosart writes. As bearing on Wordsworth's relation to Her Majesty, we prefer to extract the following touching passage from a letter written to Professor Reed on July 1st, 1845:—

"I took the journey to London solely to pay my respects to the Queen upon my appointment to the laureateship on the decease of my friend Mr. Southey. The weather was very cold, and I caught an inflammation in one of my eyes, which rendered my stay in the south very uncomfortable. I nevertheless did, in respect to the object of my journey, all that was required. The reception given me by the Queen at her ball was most gracious. Mrs. Everett, the wife of your [American] Minister, among many others, was a witness to it, without knowing who I was. It moved her to the shedding of tears. The effect was in part produced, I suppose, by American habits of feeling, as pertaining to a Republican Government. To see a gray-haired man of seventy-five years of age kneeling down in a large assembly to kiss the hand of a young woman, is a sight for which institutions essentially democratic do not prepare a spectator of either sex, and must naturally place the opinions upon which a republic is founded, and the sentiments which support it, in strong contrast with a government based and upheld as ours is. I am not, therefore, surprised that Mrs. Everett was moved, as she herself described to persons of my acquaintance, among others to Mr. Rogers, the poet."

Mr. Grosart, beyond his usual care, industry, and thoroughness, has shown in this piece of work no little sympathy, and the tact which alone proceeds from it. In his Preface, however, we think that when he speaks of Miss Hare, in connection with Sara Coleridge and Mrs. Fletcher, he must mean Mrs. Augustus

\* The Prose Works of William Wordsworth; for the first time collected with Additions from Unpublished Manuscripts. Edited, with Preface, Notes, and Illustrations, by the Rev. ALEXANDER B. GROSART, St. George's, Blackburn, Lancashire. In Three Vols. (Edward Moxon, Son, and Co.)

Hare, who is enshrined in "The Memorials of a Quiet Life." Another slip is when he prints the name of the German poet Bürger for Bürger.

#### FREE SCHOOLS IN THE UNITED STATES.\*

This is both an able and a most timely book, and one that should have great influence in the ultimate settlement of the education controversy in England—can scarcely, indeed, fail to have such influence wherever it may be read. For Mr. Adams is quite right in saying that "the experience of the United States furnishes valuable lessons for England," and that, not only in regard to one or two aspects of the education question, but in regard to all. Of one aspect—the religious—the author remarks in his prefatory note, that "the absence of a dominant Church has helped to protect the school system of the United States from the perils and the odium of religious strife. Yet the 'religious difficulty' is not unknown. The attempt to find a common religious ground cannot be said to have succeeded. The question for the present remains unsettled—but it is a growing opinion that the common schools to be preserved must be placed upon a distinctly secular basis."

Mr. Adams lays a broad basis for his work, examining first of all, as he does, the relation of the national Government to the State in America, of the State, the municipality, and of the school systems to both. What, of course, first strikes the inquirer upon this subject, is the variety of these systems, for every State in the Union may be said to have its own. And rightly so, not merely according to the principles of local self-government, but according to practical wisdom; for the differences between the States and the circumstances of several States in America, are almost as great as between one country and another in Europe. Hence, says Mr. Adams:—

"It is sometimes said, apparently in disparagement, that there is no national system of education in the United States. It is perfectly true that there is no federal education law embracing all the States. Such a law would be widely regarded as repugnant to one of the fundamental principles of government as generally accepted throughout the Union, the object of which is to secure the largest amount of local discretion consistent with the recognition of national obligations. The powers of the National Government over the States are limited by the Constitution. Certain limitations are also imposed upon the Legislatures of the States by their particular Constitutions. So far, however, from restricting educational facilities, the State Constitutions generally declare the duty of the Legislature to make ample provision for popular instruction; but it is in the municipal organization of each school district that the motive power which supplies and administers the educational wants and machinery of the country lies. The principle of local self-government upon which the system is founded, presupposes a desire for education in the community. Its success, therefore, will always greatly depend upon the degree of enlightenment in the district where it is applied. In a priest-ridden country a system of education depending chiefly upon popular suffrage, would be, comparatively, a failure. That which Massachusetts regards as her chief blessing, New Mexico rejects with disdain."

This local independence is guarded with great jealousy. The author reminds us that when in 1871, Mr. Hoar, of Massachusetts, introduced a bill into Congress "to compel by national authority the establishment of a thorough and efficient system of public instruction through the whole country," it was obvious that the national feeling was very strongly opposed to any such measure. Mr. Price's milder bill of 1872 to establish an educational fund, was equally and successfully opposed, because it would "tend to encourage centralisation." The fact is, that the several States do what the Central Government could not do. They shape organisations that express the local feeling, instead of having organisations imposed upon them. We do much the same in this country—the systems for England, Scotland, and Ireland varying by many broad differences from each other.

"In theory, at any rate," says our author, "every State in the Union has now a system of common schools, fashioned mainly on the model of that which exists in England." It has extended even to what were once the slave states:—

"In the ten years which have elapsed since Bishop Fraser visited America, the Southern States have made a vigorous, and in part a successful, effort to remove the disgrace of a defective provision for popular education. In considering what they have done it must always be kept in mind that they have had to deal with the legacy of ignorance and indifference left to them by slavery. They have had, also, to contend with the difficulties which followed the civil war, the chief of which was the impoverished condition of many parts of the country, and the consequent inability of the inhabitants to pay taxes for the support of schools. To surmount all the obstacles in the way of an efficient school

system in a country with such antecedents must be a work of time; but it is satisfactory to know that the attempt is being made, and that the reports from the Southern States show that the system is gradually taking root in the soil."

There is, as a rule, ample provision of the means of education in each State. School buildings abound, the expenditure is liberal, and it is constantly increasing with the increase of wealth and population. Mr. Adams gives a succinct description of what may be termed the external machinery of education—the boards, superintendents, etc. Effective superintendence has been found to be absolutely necessary, and many are the testimonies as to its advantage. While, however, wishing to do well, it is obvious that even education may be obtained at too great an expense. The system of the United States is unquestionably expensive—any free education for virtually a whole people, must be so. But there is probably no tax so willingly paid as the education tax. Education takes "the first rank in the necessities of the nation," and is provided for accordingly. Mr. Adams, being a warm advocate of a free system, gives many particulars relating to this subject, and argues, from what has taken place in the United States, that "the advantages of abolishing school fees in England would be immediate and, in proportion to the difficulty of the financial operation, immense." We read, we ponder, but it does not follow that we are convinced.

Schools are supported in America by permanent school funds, or, as we should say, endowments, and by State and local taxation. The revenue from the school fund was in 1873, about 750,000*l.*, while taxation for the same object produced more than 12,500,000*l.*—an enormous sum, and one which should make us pause before we follow the example put before us. And, as we have said, and as our author constantly reminds us, the expenses are increasing. "Throughout the Union the expenditure for school purposes was doubled during the ten years from 1850 to 1860, and almost trebled between 1860 and 1870." We confess that some of the figures which our author, with apparent admiration, puts before us, do not attract us, nor are they likely to attract any English statesman. The public school expenditure of Massachusetts is more than 4*l.* a head for the population between six and sixteen years of age. This, however, is the highest figure, and it would certainly seem that the more that is spent the greater are the results. The whole system of free schools has apparently this justification of results—and the other, of the decided and unanimous approval of the people. But the last argument is not always the most convincing one, for a whole people have been known to approve of very unwise as well as very immoral institutions. One argument, however, which Mr. Adams adduces is contained in a statement which is calculated to make a deep impression:—

"There is one thing, and one thing only, which appears to threaten the common school—that is, the Catholic question. Wherever large numbers of Roman Catholics congregate, parochial schools are opened, and the children of Catholics are withdrawn from the public schools. In the large cities where many private schools are found, the great proportion of them are of this character. There are a few other sectarian schools in the States, but at present the Catholics stand alone as a denomination in their hatred or fear of free schools. When other sects follow their example it will be an evil day for the American common school, and, as I think, for the nation."

School attendance is treated by the author with great thoroughness as well as candour. It is, and naturally, one of the weak points of popular education in America: yet we learn that, notwithstanding the difficulties encountered in the character of the populations in the various States, England stands long behind the average of the States as a whole. This is certainly a melancholy reflection. First, as to enrolments, in 1871 we are told that England occupied a position "between the Border States and the old slave states, below Maryland and Missouri, and above Virginia, the Carolinas, and other Southern States." Of attendance itself Mr. Adams states, after giving the full statistics relating to the subject:—

"A comparison with this and the preceding table will show that while in England we have a more select enrolment, and consequently a more regular attendance, than in many of the States—some of them the principal Northern and Western States—yet that, so far as concerns our hold upon the great mass of the population, we stand only on a level with some of the most backward of the old Slave States. This reflection is the more serious when we remember that in the foregoing calculations the whole of the school population, native and foreign, white and black, are included. I do not forget that our average attendance is estimated upon a longer school year than that in most of the States, but against this fact may be set the later school age in the United States; and when allowance is made for every difference which would tell in our favour, there can be but one conclusion—that in the work of getting the masses into school we are still far behind a country in which absenteeism and irregularity of attendance are

admitted, on all hands, to be the most crying evils under which their system labours."

Here, for the present week, we must leave this work, hoping in our next to deal more especially with the religious question, which Mr. Adams has treated with great thoroughness, and upon which he gives more copious information than is to be found in any similar publication.

#### NEBRASKA.\*

Mr. Curley's volume, in its rather pompous red and gold, is in external appearance somewhat like a huge emigration office pamphlet; but its interior has certainly no resemblance whatever to that class of literature. He has written a book which is full of solid information, well and compactly put together, and now and then lightened up by real touches of insight and knowledge of human nature. Of course we do not profess to be able to criticise Mr. Curley in details—to do that we should require to have gone over all the ground he has gone over as well as traversed the wide field of American reports and blue-books, and we may be ingenuous and say that we have done neither the one nor the other. But it is an easy matter to see whether or not a writer on such a theme has got thorough command of his subject; whether he writes with no purpose save to state the truth; and whether he has command enough of style to present his material effectively. That Mr. Curley has in a high degree attained to all this there can be no doubt, and anyone who intends to emigrate or has friends in that position, had better, before finally deciding, take the pains to consult "Nebraska." Clearly, after all deductions are made, it is a most promising spot—with its lately-founded cities and their few thousands of inhabitants, its embryo townships, with a few houses clustered round a central hotel, its excellent rivers, and its fertile lands. The writer convinced himself by observation that "winter grazing," for example, even with the snow on the ground, was a practical, substantial, and important fact. Mr. Curley allows that some drawback lies in the extreme temperature; but the compensations are many and great. He allows, also, that, at present, the taxation is excessive, but remarks that it varies and may soon be reduced; and certainly one form of it is grossly unfair and exorbitant. He says:—

"A very large proportion of the immigrants also pass in succession through the several States of Pennsylvania, Ohio, Indiana, and Illinois. Each of these States has the same right to compel them all to pass through the hands of a local commissioner; and if each of these States has the right to tax the immigrant or to restrain his natural liberty in transitu, then it is necessarily the judge of its own taxation, by which it may denude him of all he possesses, and it may restrain his liberty indefinitely for being unwilling or unable to comply with its conditions. The very nature of the tax and restraint is an arrogation of Sovereign power over persons who are only subject, and that temporarily, to the reasonable and necessary health and police regulations of the locality. In practice no civilised nation arrogates to itself such a right over persons and things merely passing through it."

But in spite of this and other items of discomfort, Mr. Curley, summing up results, makes a good and attractive picture of what can be done in Nebraska by those who can carry a few hundreds with them. Enterprising men have even made a good start with 50*l.* by aid of industry and good sense. And for working women it would seem to be a place that will yield amplest return for steady work combined with a little determination and energy. He writes:—

"A domestic servant used to shifting for herself may arrive at Omaha, Lincoln, or any other considerable town in Nebraska, with but 5*l.* in her pocket, and feel certain of finding good and profitable employment before her funds are exhausted. Unfortunately, there is no proper organisation of a servants' home and a labour exchange, consequently those not entirely self-reliant should not go to Nebraska."

"I have met with some instances in which a shrewd domestic servant has taken a few days' leave of absence, and made a homestead claim; then, returning to her mistress, she has remained in service till the six months during which she could be legally absent from her holding had nearly expired. Then, having got a shanty or hut erected by contract for a small sum, and having obtained another leave of absence, she has gone to the holding, shown herself to her neighbours, remained a night or two in her hut, or, perhaps, a week, possibly contracted for a few acres of breaking, and then returned again to service in better physical and mental health for her excursion. Persevering in this course for five years, she obtains 160 acres of Government land free, or, when her savings have sufficiently accumulated, she may take up her permanent residence on the land. Strange as it may seem, a self-reliant woman may obtain a farm in Nebraska without hardship, while a man equally poor must endure great privation to obtain it."

The book bristles with figures, which will be found by the inquirer deeply interesting;

\* Nebraska: its Advantages, Resources, and Drawbacks. Illustrated. By EDWIN A. CURLEY, Special Commissioner from the Field to the Emigrant Fields of North America. (Sampson Low and Co.)

\* The Free School System of the United States. By FRANCIS ADAMS, Secretary of the National Education League. (Chapman and Hall.)

the cuts and maps are various and clear, and altogether it seems an able and trustworthy work.

## BRIEF NOTICES.

*Opinions Concerning the Bible Law of Marriage.* By ONE OF THE PEOPLE. (Philadelphia: Claxton, Remsen, and Haffelfinger.) This is not exactly a new work, being dated 1871, but it has only just been sent to us for notice. The author seeks to prove that the Bible law of marriage has always been that of one man for one wife, and that wherever that law has been violated inevitable punishment has followed both upon the violated and his illicit offspring. The argument is conducted with great clearness and, for the most part, with a singular and, we may add, rather surprising effectiveness, so as to bring out many hitherto unnoticed correspondences of moral law with direct moral punishment. We should add, however, that it is not carried down far enough with regard to certain ultimate issues, but there is no necessity for us to prove anything in this way. We may hint at what we mean by simply referring to the genealogy of our Saviour. "One of the People" writes with great earnestness, but for the turbid atmosphere of a certain section of the American people, we regret the necessity for his book, and hope that it may influence those who need its influence.

*The Two Angels, and other Poems.* By ALEXANDER ANDERSON, author of a "Song of Labour" and other Poems. With an introductory sketch by George Gilfillan, author of the "Bards of the Bible," &c. &c. (Simpkin, Marshall and Co.) Mr. Gilfillan tells us that Mr. Anderson is a railway surfaceman, who has been largely self-taught; that he still contentedly continues a surfaceman, and beguiles his spare moments in cultivating the muse. We cannot say that we regard his English poems as calling for much criticism or even notice. The effort after polish, hardly successful always, is too conspicuous. His excessive concern for form is seen in his attempt to make a series of sonnets into a connected poem "In Rome"; but the more artificial principle of sonnet construction has not been mastered—the four rhymes to four rhymes and then three to three; whilst even, in the looser state, the rhymes are sometimes inexcusable, as "which and speech," at page 126, or "which and reach," at page 128. The sonnet is justified alone by the purest workmanship in every detail; and if in so many cases it were apprehended what the true sonnet is, it would be left untried. Yet, one or two of these might be fairly quoted as good, as for example xiv. and xvii., which last would have claimed to be classed as "very good," had it not been for the awkward phrase—"poet of Christ in colours," which absolutely vitiates the ninth line. A few of the Scotch poems have more of spontaneity and fervour, as witness "Granny Grey" "Pow." On the whole, Mr. Anderson has sentiment and a sense of the music of words, and he will do better probably when in the future he attempts less.

*The Young Surveyor.* By J. T. TROWBRIDGE. (Sampson Low, Marston, Low, and Searle.) This is a capital tale—an American tale for boys, full of adventures and of sketches of the settler's life in backwoods, with a healthy human interest and character in it, which have made it to us heartily welcome. We are glad to meet with Mr. Trowbridge as a writer. He reminds us somewhat of Mr. Balantyne as he was, but is truer to actual life.

*Laura Linwood; or, the Price of an Accomplishment.* By the Author of the "White Cross and Dove of Pearls." (Hodder and Stoughton.) Laura Linwood and her cousin, Lottie Ashwell, are daughters of two sisters. The one sister prefers, for Lottie, strength of character and principle; the other has, for Laura, a weakness for accomplishment. Laura accordingly, with a blind ignoring to her own tendencies, is sent to Paris to have her education "finished." The result is an enforced conversion to Roman Catholicism, flight to a convent, and great family distress. The writer draws a picture of the evils of the priesthood of the character with which "Lothair" has made us rather familiar, but the author has sometimes daubed the picture. But the tale is very readable, skilfully imagined, and, we are afraid, of a needed purpose.

*The Story of the Jubilee Singers.* With their Songs. (Hodder and Stoughton.) The literature of the Jubilee Singers ominously increases. We suppose it is found advisable to stimulate public interest by periodic accounts of their tours; but it can, in one respect, hardly be conducive to the development of some desirable traits in the characters of those written of, that personal details

should be so often recited in the ear of the great public. This little objection once stated, there is nothing but praise to be said of the book. It gives, in a very judicious and compressed form, the experiences of the coloured singers in the various cities and towns visited by them in this country. We do hope that the fact of their being entertained, as they were, on the friendliest footing by the Duke of Argyll, Mr. Gladstone, and others of highest mark in this country, may do something to stimulate a more Christian attitude towards the coloured race among the people of America.

*Waiting for the Light, and other Sermons.* By DAVID WRIGHT, M.A., Vicar of Stoke Bishop, Bristol. (Henry S. King and Co.) These sermons are remarkably good specimens of the higher kind of teaching that is to be found in the Established Church. Their matter is not altogether fresh, but their style is fresh and their spirit devout, while here and there we come upon indications of a breadth of mind—acquired, we should say, rather than natural—which, to us, enhance the unquestionable value of the volume. These sermons are pervaded by a distinct spiritual force, and we do not wonder that a desire should have been expressed for their publication.

*Men of Mark in British Church History.* By WILLIAM MARSHALL, D.D., Coupar-Angus, author of "The Principles of the Westminster Standards" "Persecuting," &c. (Wm. Oliphant and Co.) Without pretending to original research, these sketches are clear, powerful, and full of characteristic points. Dr. Marshall knows how to select, and contrives to bring his men forward on the canvas. Thomas A'Beckett is done with considerable skill; but we think the sketch of George Buchanan is the best. There are many points in the bluff old scholar with which Dr. Marshall could not fail to sympathise warmly. Though Wolsey is a good subject, Dr. Marshall seems hardly so successful with him. The pictures of the Scottish Lollards are admirable. We cordially commend the book.

*Beauty and the Beast.* An old New Tale now told with Pictures. By E. V. B. (Sampson Low and Co.) "E. V. B." has certainly done full justice to herself in the new version of "Beauty and the Beast." The pictures are very graceful, especially the smaller ones, and there is a great deal of character maintained in the large coloured ones. It is altogether a tasteful book, and one which cannot fail to be hailed warmly as a genuine addition to the resources of the nursery, and must be much sought after very soon when Christmas gifts are in demand.

*The Fern Paradise.* By FRANCIS GEORGE HEATH. (London: Hodder and Stoughton.) Many objects seem to be combined in this very handsome and well-got-up book. The primary design is to commend the culture of ferns, and create an interest in these beautiful forms of vegetation. The fern paradise, however, is Devonshire, and the author strives earnestly to communicate to his readers the rapture which he himself experienced in exploring its shady lanes and rocky retreats in search of choice specimens of ferns. Subsequently the author describes the botanical features of a considerable number of ferns, and of groups or families of the fern tribe, and gives directions and suggestions for their successful culture both in gardens and in windows. Perhaps it is too much to expect that one small volume should do justice to so many topics—the landscape scenery and shady dells of Devonshire,—the botanical description of its ferns,—and the horticultural directions necessary for transferring the choicest attractions of Devonshire to towns and gardens. Mr. Heath's earnestness is indeed almost amusing—he seems to be addressing his readers with a quivering voice and suffused eyes. He appeals to them not only collectively but individually, and implores them not to lay aside his volume without deriving some practical good from it. We shall expect to hear of Mr. Heath entering on a mission of fern revivalism, and opening inquiry rooms for those who are awakened to the serious duty of fern-culture. We are sure his pathos would produce a profound impression if it were thus employed. We think, however, that Mr. Heath is justified in expending some considerable amount of persuasive eloquence on this object. Ferns can be grown where flowers would droop and dwindle—they flourish in the shade from which most other plants shrink. Consequently they are especially adapted to window culture in rooms which direct sunlight cannot reach, and they may thus enliven and bring refinement to dingy spaces in crowded cities and towns where all other forms of beauty seem to be stifled and extinguished. Let our City readers make the experiment, and gladden Mr. Heath's

apostolic heart by this practical response to his appeal. Perhaps the dusky air of even Bouverie-street will admit of this illumination, and the elegant fern allusions which are sure to abound in future leaders in our pages will bring the discussion of disestablishment and disendowment into pleasing association with Devonshire lanes and polypodiums.

## Miscellaneous.

THE LATE MR. HOWARD REED, a notice of whose death appears in our Obituary, was the youngest son of the Rev. Andrew Reed. He died at the age of forty-eight from a fall from his house as Bowral, near Sydney. Mr. Reed was well known in London as a writer on agricultural questions, and he was the founder of the Royal Agricultural Society of Sydney. He was one of the editors of the Sydney Morning Herald, and he acted for many years as correspondent of the London Times.

A MISER'S END.—A lady who for some time past had rented a bedroom at 26, Garston-street, Tower-street, Westminster Bridge-road, was on Wednesday discovered in her room quite dead. With the exception of a dirty mattress and a hamper, which served as a pillow, the room was devoid of furniture, and was in a filthy state. A large quantity of money and valuable jewellery was found in the room, together with documents, including the will of Hugh Moore for 4,000*l.*, which indicate that the deceased lady was a Miss Eliza Moore, of Tettenhall, Wolverhampton. The deceased was fearfully emaciated, and a medical gentleman gave his opinion that she had died from starvation.

THE TABERNACLE IN THE WILDERNESS.—The Tabernacle Models exhibited and explained by Dr. Cranage, of Wellington, Salop, at Stafford House, the town residence of the Duke of Sutherland, last July, are, we understand, to be shown and lectured on by the doctor on the afternoons and evenings of the 3rd (this evening), 4th, and 5th of November, at 3.30 p.m. and 7.30 p.m. The special interest of this Ark of the Covenant, Altar of Incense, Table of Shewbread, and Golden Candlestick, is that they are made of the full dimensions of the original as described in the Book of Exodus; in comparison with which smaller models are mere toys. As far as we are aware, fac-similes of the dresses of the High Priest of Israel have never been attempted before. Dr. Cranage will on these occasions exhibit them, and the models alluded to, for the first time publicly to a London assembly, at the Mildmay Conference Hall.

FUGITIVE SLAVES.—Some erroneous statements having been made in the press concerning the origin and authorship of the fugitive slave circular, we understand the facts to be that it was composed at the Foreign Office, and submitted in the usual way to the law officers. In due course it was handed over to the Admiralty, and through that channel was communicated to the public. The Admiralty has no power whatever to originate any such circular. One journal pretends to have discovered the individual who wrote the circular in the person of Mr. Fegen, a barrister of the Western Circuit. This supposition probably arose from the fact of Mr. Fegen having been retained for some time by the Admiralty. This unfortunate gentleman has been vituperated by some newspapers with the most unnecessary vehemence, but as we are informed, he was in no way responsible.—*Law Times.* It is stated that the entire question of slave trade instructions for the guidance of British representatives abroad, including those for the commanding officers of Her Majesty's cruisers engaged in the suppression of this traffic, is now under the revision of the Foreign Office.

OPENING OF THE COURTS.—A great crowd assembled at Westminster yesterday to witness the opening of the courts under the Judicature Acts, and the inauguration of the new legal system of the country. In spite of all the sweeping changes that have been made, the customary breakfast to the judges and leaders of the Bar has not been abandoned, and, as this took place at the Lord Chancellor's private residence, Cromwell-gardens, it was rather late before the judges arrived at the Hall. The several divisions of the High Court of Justice were opened for the despatch of business. In the first, or chancery, division, the Lord Chancellor sat with Lord Justice James; in the Queen's Bench division the judges were the Lord Chief Justice and Justices Mellor and Quain; in the Common Pleas, Lord Coleridge and Justices Brett and Grove; in the Exchequer, the Lord Chief Baron and Barons Cleasby and Huddleston; Sir R. Phillimore sitting as one of the judges of the fifth division, which comprises the Probate, Divorce, and Admiralty Courts. It was noted in the Chancery Courts that the word "action" has taken the place of the old equity term "suit," and that the Vice-Chancellors are no longer addressed by counsel as "your honour," but with the courtesy title of "your lordship," which has so long been used towards the common law judges whilst upon the bench.

THE SURVEY OF PALESTINE.—The Quarterly Statement of the Palestine Fund for October contains a full account of the savage and unprovoked attack made upon the party by Mahomedan fanatics at Safed, concerning which various contradictory telegrams reached England at the time. The result up to the present is that the triangulation has been stopped for the moment, and the

committee put to very heavy expense. The whole party have been ordered home to recruit their health, to get away from the disturbed district, and to avoid the cholera, which has been flying about Syria all the summer. It is carefully explained that the survey has not been stopped. On the contrary, office work, of which there is a vast quantity to be done, will go on in England instead of in Palestine. There seems every reason to believe that nothing but the coolness and courage shown by Lieutenants Conder and Kitchener prevented the massacre of the whole party, including three non-commissioned officers of Royal Engineers. It is satisfactory to know that their health appears perfectly restored. The trial of the ringleaders in the recent attack has been held at Acca. The result is the imprisonment for various terms of the men arrested. Ali Agha Allan, the cause of the whole trouble, is in prison for four months. The pecuniary claims made by Mr. Consul Moore, who managed the case by direction of the Foreign Office, are not yet adjusted. Lieutenant Conder has brought home with him a large quantity of material for the great map of Palestine.

**THE LATE JOSEPH BARKER.**—The *Christian Union* says:—"The death of the Rev. Joseph Barker is announced. He had a remarkable history. Originally a Methodist preacher in England, he became, first a Unitarian, then a 'septic,' and finally returned to his early faith. He was a very able man, a good writer, and a very impressive speaker. It was after he came to the United States that he embraced sceptical views, of which he was a zealous champion, loving nothing so well as to draw ministers into a discussion with him on religious subjects. He died at Omaha, Nebraska, of paralysis. The following account of the last hours of Mr. Barker has been received in this country:—"A few days before his death, he made a final arrangement of his affairs, and feeling that paralysis was approaching, he called his eldest son, Mr. Gilbert, his lawyer, and Mr. Kellom, one of his trustees, to his bedside, and said, 'I feel that I am approaching my end, and desire that you should receive my last words and be witness to them; I wish you to witness that I am in my right mind and fully understand what I have just been doing; and dying, that I die in the firm and full belief in Jesus Christ, and in the faith and love of His religion as revealed in His life and works, as described in the New Testament; that I have an abiding faith in and love of God, as God is revealed to us by His Son Jesus Christ, and I die trusting in God's infinite love and mercy and in full faith of a future and better life. I am sorry for my past errors, but during the last years of my life I have striven to undo the harm I did, by doing all I was able to serve God by showing the beauty and wisdom of the religion of His Son Jesus Christ. I wish you to write down and witness this my last confession of faith, that there may be no doubt about it.'"

**A HARDY NORWEGIAN.**—The Norwegian barque Poussin, Captain Adder Hansen, left Gefie, bound for England, with a cargo of iron and deals, on the 6th of October. On the 19th a fearful gale with a tremendously high sea arose, and next day the breakers made a complete breach over the vessel, carrying away portions of the deckload and doing much damage to the ship's side. To save the vessel from sinking incessant pumping was necessary. By midnight the last pump was disabled; but fortunately the weather moderated a little, though the vessel was still "rolling most fearfully." On the next afternoon a smack came in sight, and though Captain Hansen had "persuaded the crew to take the signals down," they decided, as the smack neared them, to leave the ship. "The whole of the crew," writes the captain, "took their respective baggage and were conveyed by the smack's boat to the vessel, leaving me alone to my fate. As I did not consider it consistent with my duty to leave the vessel, especially as I saw that she could be taken into harbour without much danger, I now shaped my course to the west, in the hope of getting the vessel into Grimsby, and gained the information from the smack that I was twenty-five miles N.E. of the Lemon and Ower Lightship. The wind freshened, and the fishermen hoisted their flag and tried by this and other means to persuade me to heave-to and leave the vessel; but I kept steering towards the west, and by much exertion succeeded in setting the foresail and mainsail, also lighting the binnacle lamp and side lights. During the night I had several squalls, with lightning and rain; in fact, it was a most dreadful night. The sea was still very high and breaking on deck, as the vessel was very deep. The cabin was full of water, which, by the rolling of the vessel, kept rushing from side to side and making a fearful noise, and destroying everything in it. I was now almost exhausted with the continued working of the wheel, as the vessel steered very badly, and I fell down several times through sheer exhaustion, but after a while I recovered again, and continued steering W.N.W." At last the brave fellow was rewarded by sighting the Spurn Light, and soon after the crew of a pilot cutter from Hull assisted him to steer up the Humber to Grimsby. There must be "grit" in a man who, deserted by his sailors, and left alone on a wild night in a leaky "tub" at the mercy of a tempestuous ocean, maintains his confidence in his own seamanship, and justifies that confidence by bringing his ship safe into port. Norway has, in proportion to her population, the largest commercial navy in the world. Of a total population of 1,763,000, no fewer than 52,632 are sailors. And no wonder her

commerce should increase if she numbers among her seamen many men of the type of Captain Adder Hansen.—*Sheffield Telegraph*.

**DEAN STANLEY ON COMMODORE GOODENOUGH.**—On Sunday, being All Saints' Day, Dean Stanley preached a sermon at Westminster Abbey on the life and death of Commodore Goodenough, taking as his text the words, "He being dead yet speaketh." He reviewed the career of the late gallant officer, whose father was headmaster of Westminster School, and observed that, in this case, the Pacific was the scene of his earliest and latest experiences, and in the Mediterranean, the Baltic, and China, he was always doing his best to improve himself and those under him. His services among the French peasantry in the neighbourhood of Sedan during the war of 1870, were traced, and his last expedition—a scientific and philanthropic one—to the Pacific Islands, was recounted. He visited Fiji, and was indefatigable in promoting happy relations with the natives. In April of this year he made a short cruise in the Pearl through the New Hebrides. Bishop Patteson met his death at an island near to that where Commodore Goodenough was attacked. The natives were known to be treacherous at some of the islands, and extra precautions were taken. The story of the attack on the commodore was not repeated, because the congregation were already acquainted, said the dean, with the facts. The commodore was wounded in the left side with a poisoned arrow. When carried to his boat he was most anxious to leave no one behind, and tried to reach one of the wounded to suck the poison from his wound. The village was burnt afterwards, but the commodore took care to frighten the natives away first. The incidents attending the death of the lamented officer, in the exact terms already published, were then read by the dean, who added that, when the commodore felt that he was dying, he had himself carried upon the quarter deck of his ship, and the men assembled to say good-bye. This was on Thursday, August 19th. All the men said to him "God bless you!" and he said, "May God Almighty bless you with His exceeding great love, and give you happiness such as He has given me! Good-bye! good-bye, all of you." One of his last utterances was, "I have no breath left to praise God for all His mercies." He died quietly at 5.30, on Friday, August 20. After a few more quotations from the letters of friends, the dean thus concluded:—"Englishmen, young Englishmen, soldiers, and sailors, yet not soldiers or sailors, nor young men only, take courage from his example. If ever you are tempted to think goodness an idle dream, or the love of the Almighty a fable; if ever you are tempted to think lightly of sin, or to waste your time and health in frivolous idleness, or in foolish vices, or to despair of leading an upright, pure, and Christian life, remember Commodore Goodenough; and remember how his life was absorbed in duty. Duty was transfigured into happiness, and death was swallowed up in victory."

### Gleanings.

The second volume of Lord Edmond Fitzmaurice's "Life of Lord Shelburne" will be published this season by Messrs. Macmillan and Co.

Mr. Edward Jenkins, M.P., is writing a temperance story, which will in size and form resemble "Ginx's Baby." The title of the story will probably be "The Devil's Chain."

"Papa, are you growing taller all the time?" "No, my child; why do you ask?" "Cause the top of your head is poking up through your hair."

A young man, searching for his father's pig, accosted an Irishman, as follows: "Have you seen a stray pig about here?" Pat responded: "Faix, and how could I tell a stray pig from any other?"

The Mayor of Wilmington, N.C., has hit upon a novel method of ridding the city of thieves. He has notified the police that if the robberies that are of so frequent occurrence there are not abated by Oct. 1 he will discharge every man in the force.

Sheridan allowed his son Tom to join a dinner party when he was quite young. The father was defining what wit was, when the boy interrupted him, saying he could give a better definition. "Well, what is it, Tom?" said the father. "That which sparkles and cuts," replied the son. "Then," answered Sheridan, "as you have sparkled, Tom, you can now cut." And poor Tom lost the remainder of his dinner.

No RELATION.—German papers tell this story in connection with Baron Rothschild's death:—A meets B, weeping and sobbing aloud. Says A, "Why do you weep?" "Because," says B, as if his heart were breaking, "because he is dead—the powerful, the rich baron." "But," replied A, "why do you cry so much? He was no relation of yours!" "That's just what I am crying about," howls B, more affected than ever.

READY.—A farmer being poorly provided with materials of sustenance for his men, fed them with pork cooked with the rind upon it. A young man of the company, not liking that outer portion of the food, was observed by the host to be carefully removing the outside covering, whereupon the latter said: "Young man, we eat rind and all here." To which the youth replied, "All right, old man; I'm cutting it off for you."

A PARDONABLE MISTAKE.—Quite recently a short-sighted husband saw a large bouquet of flowers on a chair, and, wishing to preserve them

from fading, placed them in a basin of water. When his wife saw the "bouquet" half an hour afterwards, she gave a piercing scream, and fainted on the spot. Her defective-visioned husband had mistaken her new bonnet, with its abundance of flowers, for a freshly-culled bouquet.

ENGLISH PROVINCIALISMS.—It would seem from the following that there is much need of a school board down Weardale way. A doctor there was lately summoned to a cottage at Harwood in Teesdale, and found a boy-patient in need of his services. "Put out your tongue," said the doctor. The boy stared like an owl. "My good boy," repeated the medical man, "let me see your tongue." "Talk English, doctor," said the mother, and then, turning to her son, she said, "Hoppen thy gobbler, and push out thy lolliker." The boy rolled out his tongue in a moment.

A SCOTCH PARADISE.—Otago is sacred to Scotchmen. Here is a story which, besides being good, is true, in illustration of the fact. The other day tenders were called for some public work in Otago. One Macpherson was successful. Mr. Macpherson was accordingly invited to attend and complete his contract. To the amazement of all the officials, a full-blooded Chinaman with a noble pigtail put in an appearance. "Where's Mr. Macpherson?" asked the clerk. "Me!" replied John. "How came you to be called Macpherson?" "Oh, nobody get nothing in Otago if he not a Mac," answered the unabashed Celestial.

NEW METHOD OF STORING FRUIT.—Fruit is kept in Russia by being packed in creosoted lime. The lime is slaked in water in which a little creosote has been dissolved, and is allowed to fall to powder. The latter is spread over the bottom of a deal box, to about one inch in thickness. A sheet of paper is laid above, and then the fruit. Over the fruit is another sheet of paper, then more lime, and so on until the box is full, when a little finely-powdered charcoal is packed in the corners, and the lid tightly closed. Fruit thus enclosed will, it is said, remain good for a year.—*The Garden*.

A CHINESE WARNING.—A lithographed Chinese circular on yellow paper has, according to the *Rangoon Mail*, been extensively placarded over Rangoon. The following translation of this document shows that it is not of an altogether comfortable nature:—"Leong Yeon Kee, governor of Canton, brought three letters from Teo Tsum Soo, a Minister of the Emperor of China at Peking, who has ordered that forty-nine days be set apart to feast the Chinese evil spirit. There will this year be scarcity of rice and plenty of sickness. Evil spirits will descend to examine and inquire into the sickness. If people do not believe this, many will die in September and October. Should any people call you at midnight, do not answer; it is not a human being who calls, but an evil spirit. Do not be wicked, but be good." A friendly warning of this kind addressed to the inhabitants of some districts in London would excite little surprise and some satisfaction, and a visit from an evil spirit "to examine and inquire into the sickness" would be acceptable. The denizens would probably imagine that a vestryman landlord or one of his intimate friends had come to inspect his property with a view of improving its sanitary condition.—*Pall Mall Gazette*.

THE GRAPE CURE.—Among the most agreeable hygienic processes extant must be reckoned the grape cure, for which this is the season. There are on the continent numerous establishments devoted to the use of the remedy; two in France—Aigle, in Savoy, and Celles-les-Bains, in the Ardèche; three, at least, in Switzerland—Vevy, Vevey, Montreux; and many in Germany, Austria, the Tyrol, and Hungary. The juice of the grape, containing, according to a medical authority, 25 per cent. of its weight in active agents—glucose, tartaric acid; potash, chalk, soda, oxide of iron and manganese in combination with sulphuric acid, phosphoric acid, &c.—there is some reason for comparing this "organic mineral water," as it has been called, with the inorganic, the curative powers of which are so universally recognised, and for expecting similar results from it. The cure is very simple. It consists in eating an immense quantity of grapes, the thin-skinned sweet white varieties being best for the purpose. The patient takes but little ordinary food, and is required to eat three or four pounds of the fruit a day just at first, the quantity being gradually increased to eight, ten, and even twelve pounds of grapes. This is, if possible, to be eaten in the open air, in the vineyard whence the supply is derived—an arrangement which, no doubt, greatly conduces to the efficiency of the cure. It is frequently undertaken in their private practice by French physicians, who possess the material for it in the incomparable Chasselas, of which such quantities are now selling in Paris.—*Pall Mall Gazette*.

### AS IT IS

In 'THE TIMES' of Jan. 7th, Dr. HASSALL writes:—"I have made a further analysis of tea; of 28 samples, all were found to be adulterated. They were all artificially coloured with Prussian blue, turmeric, & a mineral powder. The substances used in facing tea serve no useful purpose, but render practicable other more serious adulterations."

3,248 AGENTS—Chemists, Confectioners, &c. in every town sell HORNIMAN'S PACKET TEA.

### AS IT OUGHT TO BE

'At the Docks, where Horniman's Teas are in bond, I took samples from original chests, which I analysed & found perfectly PURE, and free from the usual artificial facing: the quality being equally satisfactory.' Feb. 19, 1874. A. H. HASSALL, M.D.

## Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

### BIRTHS.

GRAY-MAITLAND.—Oct. 27, at Roseneath, Sydenham-park, London, S.E., the wife of the Rev. A. Gray-Maitland, F.R.G.S., of a daughter.

IRVING.—Nov. 1, at 16, Alexandra-road, Bedford, the wife of the Rev. W. Parker Irving, of a daughter.

### MARRIAGES.

LAMBRICK—SADLER.—Oct. 21, at George-street Chapel, Burton-on-Trent, by the Rev. T. M. Booth, the Rev. Samuel Lambrick, Congregational minister, Leicester, to Sarah, daughter of Mr Samuel Sadler, of Burton-on-Trent.

WATTS—SIMONAU.—Oct. 23, at Lewisham High-road Congregational Church, P. Watts, F.R.S.N.A., of the Admiralty, to Elisa Isabelle, daughter of the late G. A. Simonau, of Brussels, Chevalier de l'Ordre de Leopold, member of the British Institute of Fine Arts, &c.

WILSON—ANGUS.—Oct. 28, at Bewick-street Baptist Chapel, Newcastle-on-Tyne, by Rev. H. J. Betts, George David Wilson, of Darlington, to Annie, eldest daughter of Jonathan Angus.

HASLUCK—BATTLE.—Nov. 2, at Baker-street Congregational Chapel, Enfield, by the Rev. S. J. Smith, assisted by the Rev. G. Twentyman, of Barnet, Percy Pedley, second son of Fredk. Hasluck, Esq., of Greenhill Park, Barnet, and grandson of the late Samuel Pedley, of Stratford, to Edith Louisa, third daughter of J. W. Battle, of Laurel Bank, Enfield.

### DEATHS.

REED.—Oct. 23, at Bowral, near Sydney, in consequence of a fall from his horse, Howard, youngest son of the late Dr. Andrew Reed, of London.

WAUGH.—Oct. 26, at Leatherhead, Alexander, son of the late G. Waugh, and grandson of the late Rev. A. Waugh, D.D., of London, 39.

WIFE YOUR FEET.—The best Cocoa-nut Mats and Matting are made by Treloar and Sons, 69, Ludgate-hill.

THROAT IRRITATION.—The throat and windpipe are especially liable to inflammation, causing soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use glycerine in the form of lozenges. Glycerine, in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. 6d. and 1s. boxes (by post 8 or 15 stamps), and tins, 1s. 6d., labelled, JAMES EPPS and Co., Homoeopathic Chemists, 48, Threadneedle Street, and 170, Piccadilly, London.

HOLLOWAY'S OINTMENT is most serviceable in obstinate ulcers of the leg of long standing. Its judicious use so restores the tissues to a healthy condition, that cases of this kind which have had the sentence of amputation passed upon them have become so much improved by its virtues, that that extreme measure has become unnecessary. Varicose veins and swellings of the legs and ankles cause great distress and annoyance to many; they are most effectually treated on the system laid down in the directions which accompany Professor Holloway's remedies, and in all scrofulous cases, complicated with abscesses in the neck, and other unsightly and troublesome conditions, these remedies possess advantages which causes their success to be marked, decided, and complete.

AFTER an experience of over forty years, it has been established that there are few instances of defects of the hair which cannot be arrested, neutralised, or remedied by the use of Mrs. S. A. Allen's World's Hair Restorer, and the favourable effect may be seen at once, and though the hair may have become grey, thin, or faded, it may be renewed and restored to all the glossy loveliness of which it is susceptible. Sold by all Chemists and Perfumers, Depot, 114 and 116, Southampton-row, London.

DYEING AT HOME.—JUDSON'S DYES are most useful and effectual. Ribbons, silks, feathers, scarfs, lace, braids, veils, handkerchiefs, clouds, berouses, Shetland shawls, or any small article of dress can easily be dyed in a few minutes, without soiling the hands. Violet, magenta, crimson, mauve, purple, pink, ponceau, claret, &c., Sixpence per bottle, of chemists and stationers.

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LOCAL MANAGERS.—WANTED, by the British Guardian Life, Banking, and Building Assurance Company, Limited, Garrick Street, London, Gentlemen in the principal towns in the United Kingdom. Those who feel competent to place Capital and introduce business are invited to send in their testimonials.

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ELIXIR.**

Opium, Narcotics, and Squills are too often invoked to give relief in Coughs, Colds, and all Pulmonary Diseases. Instead of such fallacious remedies, which yield momentary relief at the expense of enfeebling the digestive organs, and thus increasing that debility which lies at the root of the malady, modern science points to CROSBY'S BALSAMIC COUGH ELIXIR as the true remedy.

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Dr. Rooke, Scarborough, author of the "Anti-Lancet," says:—"I have repeatedly observed how very rapidly and invariably it subdued Cough, Pain, and Irritation of the Chest in cases of Pulmonary Consumption, and I can, with the greatest confidence, recommend it as a most valuable adjunct to an otherwise strengthening treatment for this disease."

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\* Invalids should read Crosby's Prize Treatise on "Diseases of the Lungs and Air Vessels," a copy of which can be had gratis of all Chemists.

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AND SOLAR ELIXIR.**

These well-known family medicines have had a continually-increasing sale throughout the United Kingdom and the British Colonies since their first introduction in 1836, and are especially noted for their strengthening and restorative properties. Hence their invariable success in the relief and cure of Indigestion, Liver Complaints, Asthma and Bronchitis, Pulmonary Consumption, Rheumatism, Gout, Scrofula, General Debility, and all Diseases of the Nervous System, whether arising from sedentary mode of life, unhealthy occupation, insalubrious climate, or other cause whatsoever.

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All who wish to preserve health and thus prolong life should read Dr. Rooke's "Anti-Lancet," or "Handy Guide to Domestic Medicine," which can be had gratis from any chemist, or post free from Dr. Rooke, Scarborough. Concerning this book, the late eminent author Sheridan Knowles observed:—"It will be an incalculable boon to every person who can read and think."

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The Marvellous Remedy for Coughs, Colds, Hoarseness, Asthma, Bronchitis, Consumption, and all Chest Affections.

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\* Vice-Chancellor Sir C. Hall granted a perpetual injunction, with costs, against F. Mason, Chemist, Rotherham, for using the word "Pectorine."

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an exquisite compound of sweets and sour.**PURE MALT VINEGAR** of uniform  
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Any invalid can cure himself, without medicine, inconvenience, or expense, by living on **DU BARRY'S DELICIOUS REVALENTA ARABICA FOOD**

(which saves fifty times its cost in medicine), and is irresistible in indigestion (dyspepsia), habitual constipation, diarrhoea, hæmorrhoids, liver complaints, flatulency, nervousness, biliousness, all kinds of fevers, sore throats, catarrhs, colds, influenza, noises in the head and ears, rheumatism, gout, poverty and impurities of the blood, eruptions, hysteria, neuralgia, irritability, sleeplessness, low spirits, spleen, acidity, waterbrash, palpitation, heartburn, headache, debility, dropsy, cramps, spasms, nausea, and vomiting after eating, even in pregnancy or at sea; sinking, fits, cough, asthma, bronchitis, consumption, exhaustion, epilepsy, diabetes, paralysis, wasting away. Twenty-eight years' invariable success with adults and delicate infants. 80,000 cures of cases considered hopeless. It contains four times as much nourishment as meat.

**CURE of LIVER and BILIOUS COMPLAINTS.**

From the Rev. James T. Campbell, Syderstone Rectory, near Fakenham, Norfolk.

Dec. 5, 1859.

"Gentlemen,—I have long known and appreciated the virtues of **DU BARRY'S REVALENTA ARABICA FOOD**. In all cases of indigestion, and particularly when the liver is more than usually affected, I consider it the best of all remedies. It regulates the bile, and makes it flow in cases which would not admit of mercury in any shape. In short, a healthy flow of bile is one of its earliest and best effects."—**JAMES T. CAMPBELL.**

**CURE No. 68,471 of GENERAL DEBILITY.**

"I am happy to be able to assure you that these last two years, since I ate **DU BARRY'S** admirable **REVALENTA ARABICA**, I have not felt the weight of my 84 years. My legs have acquired strength and nimbleness, my sight has improved so much as to dispense with spectacles, my stomach reminds me of what I was at the age of 20—in short, I feel myself quite young and hearty. I preach, attend confessions, visit the sick, I make long journeys on foot, my head is clear, and my memory strengthened. In the interests of other sufferers, I authorise the publication of my experience of the benefits of your admirable food, and remain, Abbot **PETER CASTELL**, Bachelor of Theology and Priest of Prunetto, near Mondovì."

**DU BARRY'S FOOD.**—Dr. F. W. Bencke,

Professor of Medicine in Ordinary to the University of Marburg, writes in the "Berlin Clinical Weekly," of April 8, 1872:—"I shall never forget that I owe the preservation of one of my children to the **REVALENTA ARABICA**. The child (not four months old) suffered from complete emaciation, with constant vomiting, which resisted all medical skill, and even the greatest care of two wet nurses. I tried **Du Barry's Revalenta** with the most astonishing success. The vomiting ceased immediately, and after living on this Food six weeks, the baby was restored to the most flourishing health. Similar success has attended all my experiments since with this Food, which I find contains four times as much nourishment as meat."

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Cure No. 48,614. Of the Marchioness de Brehan:—"In consequence of a Liver Complaint, I was wasting away for seven years, and so debilitated and nervous that I was unable to read, write, or, in fact, attend to anything; with a nervous palpitation all over, bad digestion, constant sleeplessness, and the most intolerable nervous agitation, which prevented even my sitting down for hours together. I felt dreadfully low-spirited, and all intercourse with the world had become painful to me. Many medical men, English as well as French, had prescribed for me in vain. In perfect despair, I took **DU BARRY'S FOOD**, and lived on this delicious food for three months. The good God be praised, it has completely restored me; I am myself again, and able to make and receive visits and resume my social position."—**MARCHIONESS DE BREHAN**, Naples, April 17, 1859."

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Diarrhoea, Cramp, Kidney, and Bladder Disorders.—**Dr. Wurzer's Testimonial.**—"Bonn, July 19, 1852.—**Du Barry's Food** is one of the most excellent, nourishing, and restorative absorbents, and supercedes, in many cases, all kinds of medicines. It is particularly effective in indigestion (dyspepsia), a confined habit of body, as also in diarrhoea, bowel complaints, and stone or gravel; inflammatory irritation, and cramp of the urethra, the kidneys and bladder, and hæmorrhoids.—**DR. RUD WURZER**, Professor of Medicine, and Practical M.D."

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"**DU BARRY'S REVALENTA ARABICA** has produced an extraordinary effect on me. Heaven be blessed, it has cured me of nightly sweatings, terrible irritation of the stomach, and bad digestion, which had lasted eighteen years. I have never felt so comfortable as I do now.—**J. COM-PARET**, Parish Priest, St. Romain-des-Isles."

**DU BARRY'S FOOD.**—**Dr. Livingstone**, describing the province of Angola, in the "Journal of the London Geographical Society," mentions the happy state of the people, "who require neither physician nor medicine, their staff of life being the **REVALENTA ARABICA FOOD**, which keeps them perfectly free from disease—consumption, scrofula, cancer, &c., having been scarcely heard of among them; nor smallpox and measles for more than twenty years."

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